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INSTITUTE
MONTHLY

Christmas Issue
December 1926



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27 And the boys grew: and E'sau
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and said, Suffer little children to
come unto me, and forbid them
not: for of such is the kingdom of

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21 But that ye also may know
my affairs, and how I do,
'Tych'-i-cüs, a beloved brother

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23 And the prophet came to the king of Tyra-el, and said unto him, Oo, strengthen thyself, and mark, and see what thou doest for at the return of the year the king of

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17 ¶ From that time Je'sus began to preach, and to say, "Repent for the kingdom of heaven is a

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AND it came to pass, that
A Isaac was old, and 'his
were dim, so that he could not see

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BIBLE INSTITUTE COLPORTAGE ASSOCIATION

843-845 North Wells Street

CHICAGO, ILLINOIS

Moody Bible Institute Monthly

DECEMBER, 1926

EDITORIAL NOTES

BRIGHT CHRISTMAS

By Fred S. Shepard, Toronto, Ont.

This is the season that all love so well—
Bright Christmas!
Of its rich blessings most gladly we tell—
Bright Christmas!
May the rare pleasure it has to impart,
Sweeten the spirit and gladden the heart;
May the whole world in its joy have a
part—
Bright Christmas!

* * *

Professor Whaling's contribution, "Christ Is All In All," is like the breaking of an alabaster box of precious ointment on our Saviour's head, whose fragrance fills the house. The subscriber who reads it will sense its odor on every page of our Christmas issue. We had reserved the Professor's manuscript for a fitting opportunity to use it and are glad the opportunity has come.

We congratulate ourselves and our readers that in the same issue with Professor Whaling's contribution in praise of our Saviour we are able to present two others of the same kind, from pastors in Indiana and Ohio. These brethren, Martin and Mitchell, are not so widely known as the Presbyterian theologian, but that circumstance gives its own value to their testimony. It is encouraging to feel that there are many pastors like them throughout our country, who are remaining true to Christ in these degenerate days, and leading their flocks into the green pastures and beside the still waters of His holy Word. It is the gospel these men preach, and no other gospel, that changes "Rags to Riches," as Rev. Mr. Baylis puts it in his contribution, and which gives faith and courage for such "A Gospel Venture in Mexico," as is described by Mr. De Roos.

We would esteem a Christmas issue lacking if it contained no mention of the blessed hope of our Lord's return, and hence we are thankful for the vigorous poem of Mrs. Nankivell, "The Lord Will Come." To this the hearts of many of our readers will respond, "Amen! Come quickly, Lord Jesus! Come."

Our Christmas issue brings vividly

before us the close of the old year, and it was with this in mind that we have given first place to Mr. Lore's contribution on the "Fulfillment of Prophecy." Mr. Lore has done for us what we had sometimes thought of doing ourselves, that is, gathering somewhat into one view what the daily press is recording of physical and political happenings bearing out the prophetic Scriptures regarding the end of the age. We have no authority to say that the end of the age is upon us, but certainly it is nearer than "when we believed," as Paul says. Hence it behooves us to gird up the loins of our minds, be sober, and set our hope perfectly on the grace that is to be brought unto us at the revelation of Jesus Christ (1 Peter 1:13 R. V.).

* * *

Watch Night this year falls on Friday which makes it possible to hold a *ten days prayer meeting* which shall include both Watch Night and the annual Week of Prayer.

Watch Night Again Would it not be pleasing to the Lord if His people everywhere would be found at the opening of 1927 in one great world-wide ten days season of penitential fasting and prayer? Who can tell but that in His gracious, sovereign power He would be moved to pour out His Spirit in world-wide blessing? "He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee" (Isa. 30:19).

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus" (Acts 3:19, 20, R. V.).

* * *

Under this title, the *Chicago Tribune* says that "within the past months scientists have maintained the truth of their discoveries in volume after volume, article upon article, and in newspaper stories and lectures." The animus of the editorial is expressive of a reaction of the Scopes evolution trial in Tennessee, and the editor adds that the popular reception

these volumes and other writings have received "is testimony to the honest intelligence of the layman."

We reply that it is more likely to be testimony to the honest ignorance of the layman. What are laymen reading on the other side? How much do laymen know of "volume after volume, article upon article, and newspaper stories and lectures" that are boldly and intelligently meeting these so-called discoveries of the scientists? What do laymen know of *The Collapse of Evolution*, by Luther T. Townsend; of *The Meeting-Place of Geology and History*, by Sir J. Wm. Dawson; of *Christianity and False Evolutionism*, by A. S. Zerbe; of *The Dogma of Evolution*, by Louis T. More; of *The Phantom of Organic Evolution*, by Geo. McCready Price; of *Theistic Evolution*, by Alfred Fairhurst? How frequently, or to what extent have the secular press or the milk and water pulpits of the time spoken of these books, or reviewed them, or given their readers or hearers an opportunity to know their contents? To what extent have they thus given the layman a chance for his faith, a chance for his life in fact?

* * *

In the same editorial, the *Chicago Tribune* gives splendid free advertising to the University of Chicago which is soon to put out another book on

The World Loves Its Own the subject of evolution, which the editor says, "should be welcomed and eagerly read." It is a compendium by sixteen professors of the university, and commends itself to the *Tribune* by the way in which it plays battledore and shuttlecock with the human race. It first "loses man in the infinite void, finds him again as the discoverer of natural laws and then relegates him to puniness once more."

And the project is not limited to the book but includes a series of public lectures at the Art Institute of Chicago, treating of the same material. Nor does it end there, but the "discoveries" are to be sent out via the columns of the daily press to reach millions instead of thousands, and the people of Chicago are congratulated by the *Tribune* in having such leaders of scientific thought among them "as the scholars of

the University of Chicago faculty."

Our readers will not accuse us of indifference to scientific discovery, nor indifference to honest and reverent attempts after it. We are willing that scientists shall endeavor to prove their theory of evolution to be true, if only they do not throw dust in the people's eyes while they are making the endeavor. Call it by its right name, a theory, a hypothesis, a guess, and keep working at it if they will. But that which we object to is the impious assumption that evolution is a fact and not a theory, thereby throwing overboard the record in Genesis, and with it practically the whole Bible. Destroy the faith of the people in Genesis and you destroy their faith ultimately in the Gospel of John. Deny the God of creation and you deny the God of redemption. Deny the God of redemption and Christ is not even an ideal, but rather a character to be shunned by "the honest intelligence of the layman" of which the *Tribune* speaks.

We ought not to judge this book or these lectures in advance, but we think we know what their trend will be. Their benefit to the community is likely to be in inverse ratio to the reading or hearing they receive. And so far from being congratulated, the people of Chicago are more in need of pity because of the conspiracy against their faith on the part of publisher, lecturers and newspaper press.

The *Tribune* scornfully says that "compared to this great renaissance of interest in scientific achievement, the gain of anti-evolution in two additional states (Texas and Mississippi), is meager indeed." And so it is as men count meagerness. But in Christ, when we are weak then we are strong, and if only the true church more fully felt her weakness and cried unto God for help, there would be a revival of spiritual life and power that would put her enemies to shame. It is the stand against evolution already taken by certain valiant defenders of the church, that has awakened these new forces of the university and the press in its defense, and if now the church receives new strength from God, other states than Tennessee, Texas and Mississippi may be led to see the importance of saving the children of our nation from the blight of atheistic teaching.

Meanwhile, let no true Christian be discouraged. If the world hates us, it hated Christ before it hated us. If we were of the world, the world would love its own; but because we are not of the world, but He has chosen us out of the world, therefore it is that the world hates us (John 15:18, 19).

* * *

It was only this past summer that we found opportunity to get really acquainted with the writings of the clever incumbent of St. Paul's Cathedral, London, whom the news-

Dean Inge papers dub "the gloomy dean."

The sobriquet fits him rather well if we may judge by his remark in "Our Present Discontents," that the belief in "a good time coming" is a Jewish delusion. If this be true, then in view of his

criticisms of the nations and the churches including his own, humanity is very much to be pitied if indeed any one were left to do the pitying.

Our purpose just now however, in writing of the dean, is simply to caution our readers when they hear him quoted, not to take him too seriously in some of the things he says. He is a man of strong mentality, of much learning, outspoken in utterance, and apparently at no loss for information on current movements and the great factors in the civilization of today, but to us he lacks balance. He is a professing Christian and a minister who does not seem to know what Christianity is, much as he talks about it. He does not seem to know or believe the Bible, and though he affirms the divinity of Christ one has a feeling that he is thinking of a different Christ than the Christ of revelation.

The dean denounces Modernism in both the Protestant and Catholic churches, but that does not constitute him a defender of the faith delivered once for all to the saints. He denounces democracy, socialism and trade unions, but offers no solution of the problems they present. He points of course to Christianity as the remedy for all our discontents, but on the next page he says that "miracles must be relegated to the sphere of pious opinions." Christianity without miracles is something of which we never heard. Assuredly Christianity can now stand without them, but to deny that they ever took place as recorded is to deny the Saviour Himself, as it seems to us.

In like manner the dean believes in survival and immortality, but faith therein, he says, "stands or falls with the belief in absolute values." He says nothing about the Bible. "Existence is itself a value; that which has no existence has no value," a self-evident proposition we suppose, but for the average mortal what answer does it give to the question, "If a man die shall he live again?"

Dean Inge is a very able man. It is stimulating to the intellect to read him, an educational and broadening process. But if you are seeking comfort, if faith needs strengthening, if your soul is crying out for the living God, pass him by.

* * *

We were very sorry early this fall to read of the death of that fast running horse, Captain Hal, as he was called, and which was valued by his owners at \$125,000. At the close of his day's work on the track, a groom started to give the horse a dose of linseed oil, and making an

Strychnine for Linseed Oil error in the dark, gave him strychnine instead. Doubtless the unfortunate groom experienced keener anguish in the death of the horse than the owners did.

The circumstance recalled the case of a devoted mother of our acquaintance who killed her son in the same way. She arose in the night to give him a physician's prescription, and making an error in the

dark, gave him laudanum instead, and he died in great pain.

All of us need to be very careful in administering drugs in the night. We should see to it that the light is turned on and that we have read the label on the bottle and that we know just what we are doing every time.

But this care is even more needful in the spiritual than in the physical life. Observation and experience lead us to believe that there are parents, loving their children as their own life, who nevertheless, permit them to imbibe, even if they themselves do not hand out to them, that which kills rather than conserves life. And there are pastors and teachers doing the same thing with the souls under their charge.

God in Christ is a remedy for every spiritual ill, and the only remedy. The nature of the remedy is clearly labeled in the Bible, the Divine Medicine Chest furnished to every one of us free of cost. And the light by which to read the label is close at hand. Indeed, the Word of God is itself a light, "a lamp unto my feet and a light unto my path" (Ps. 119:105).

Recently in reading 1 Corinthians 3:10, we were impressed by the fact that Paul there is not speaking to Christians generally, but to Christian teachers specifically. When he says, "Let every man take heed how he buildeth thereupon," he has in mind the same class of persons to whom this editorial of kindly warning is addressed. He is using the figure of a building, and we that of a diseased soul, but the object in both cases is the same, the responsibility is the same, and in the case of error the eternal loss will be the same.

Oh, dear parents, pastors and teachers, awake! Yours is a supreme trust. Think of what you are doing for those under your spiritual care. Shun error. "Buy the truth and sell it not," that in the great day soon to dawn, you may be able to cry out with the prophet, "Behold, I and the children whom the Lord hath given me" (Isa. 8:18).

* * *

We are glad to see that political leaders like Vice-President Dawes, are speaking out against the system of primary elections for selecting candidates for public office. We got ahead of them however, and expressed ourselves on the subject at least two or three years ago. The old convention system of selecting candidates was bad enough, and gave plenty of opportunity to the demagog and the ward leader, but the primary system is a good deal worse.

And yet we wish the Vice-President had gone a little further. He was addressing the American Legion, at Philadelphia, and made a plea for a greater exercise of the franchise by the voters of the United States. "Indifference," said he, "is the greatest existing menace to American institutions." Granted, Mr. Dawes, but why the indifference? One reason for the indifference, and an outstanding one in some of our great cities, is the unlikely-

hood of voters getting their votes counted. THE MOODY BIBLE INSTITUTE MONTHLY has felt it a Christian duty to exhort its readers to exercise their right of franchise as unto God, but recent revelations in our own city, and at a primary election too, have nearly taken all the courage out of us, as the saying is. If the better class of our citizens could feel that the depositing of their ballots would be followed by an honest count, it would go a great way toward removing their indifference. There are other things that would help, the shorter ballot, for example, but this one thing, an honest count, is something to which political leaders of integrity should give their first attention.

* * *

This is another cause for national thanksgiving in addition to those we mentioned last month. The National Industrial Conference Board, **Living** Irving Fisher's index, the **Costs** Department of Labor, are all **Less** agreed on it. The decline in costs is not being felt very perceptibly by the individual consumer, but it is there for all that, these authorities say, and it will get round our way before long. It is said that the decline which began just a year ago and has

increased a little during the past summer, presents a puzzle to economists because it is simultaneous with continuance of prosperity. They try to explain this by saying that general business is displaying increasing efficiency, and making money, not as the result of large profits but large turnovers, which is a better evidence of prosperity than stock booms.

Another encouraging feature is the gradual manner in which the downward movement is showing itself, affording business an opportunity to get used to it and to adjust itself to the situation, without fear of panic. The reductions are seen chiefly in farm products, foods, clothing material, and house furnishing goods, but not as yet in fuels and building materials, which will come later. Let us give thanks.

* * *

Donations which our subscribers have kindly sent in from time to time have enabled us to send the MOODY BIBLE INSTITUTE MONTHLY to a large number of missionaries on the foreign fields. We voice the missionaries in thanking those who have made this ministry possible.

The year goes by quickly, however, and

many of our missionary subscriptions have expired. We do not wish to take their names from our lists and yet the MOODY BIBLE INSTITUTE MONTHLY cannot continue to carry them without your help. If you could read some of the letters we are receiving from lonely mission fields, giving praise to God for the MONTHLY, we feel sure that you would count it a privilege to continue to help in this ministry.

* * *

Each year our readers are appreciating more and more the blessings received in giving a MOODY MONTHLY yearly subscription to their friends. **Christmas** as a Christmas remembrance. We have received many letters regarding the Christmas card sent to notify the recipient of the gift. This year we are expecting a large number of orders and should appreciate it if you would send us your order early so that it may be cared for before the proverbial Christmas "rush." We will send the Christmas card to you for mailing, or mail it ourselves, as you prefer. A subscription to the MONTHLY is a most acceptable gift, and a constant reminder throughout the year of your thoughtfulness.

Founder's Week Conference

THE Moody Bible Institute announces that Founder's Week Conference will open (D. V.) on Tuesday morning, February 1, and close on Saturday of that week. It is a little early to give details of the program, but it is assured that Rev. J. Stuart Holden, D. D., of London, England, will speak daily. Dr. Holden is now perhaps the best known of all the "Keswick teachers" so-called, and those of our readers who have read his latest book, *The God-Lit Road*, can easily appreciate what is in store for Founder's Week on the line of the deeper spiritual life.

The Institute has been requested to make a feature of prophecy at this conference, and also to ask its President, Rev. James M. Gray, to take a daily hour for teaching the Scriptures. These two desires will be met in the announcement that Dr. Gray will give a series of expositions in one of the Old Testament books. The objective will be not only to bring out the prophecies in that particular book, but to furnish the key to unlock the prophecies in other books. We are fortunate in securing for this conference a pastor with a large experience in evangelism, Rev. W. H. Rogers, of the First Baptist Church, Wichita, Kan., whose church slogan is "Still Famous for the Gospel." He has promised a series of talks well suited to attract young ministers and some who are not

so young, in which he will deal with the following topics: The Pastor and Evangelism; The Pastor and His Perils; What the Pew Expects of the Pulpit; The Problem of Church Attendance.

In this connection we are at liberty to say that the Director and staff of the Religious Education Course of the Institute hope to show pastors in attendance at the conference how to lift the standard of teaching in their Sunday-schools and also put before them the practical value of the Daily Vacation Bible School.

One day of the conference will be known as "Fundamentals Day," and given over largely to the Illinois Christian Fundamentals Association. Rev. Charles F. Fields, president of the association, and Rev. William McCarrell, president-elect for the coming year, assure the Institute of their hearty co-operation to make that day the greatest success and blessing.

As on other occasions, the Director of the Missionary Course of the Institute is planning for "Missionary Day," commonly the great day of the feast. Saturday, the anniversary of D. L. Moody's birth, will be "Alumni Day." Also, the Great Commission Prayer League will conduct a Prayer Hour each day.

The inspirational values of the Founder's Week Conference cannot be estimated. Outstanding preachers with the gift of stirring the hearts of men are

always chosen for the evening addresses and prayerful thought is being given to that feature for the coming occasion. And who that has ever attended one of these conferences can forget the inspiring songs at every session? Dr. F. B. Meyer, of London, who has circled the globe, said recently that the equal of such singing is not to be heard anywhere, and his words are only an echo of what is said by every visitor to the Institute. It is compassed about with songs of deliverance.

The management of the Institute wishes the MONTHLY to say that early reservations for the conference are very desirable because of the hundreds of visitors expected. The Institute will entertain as many guests as possible in its own dormitories at \$2.00 a day. Or if desired, a cot in the gymnasium can be secured at \$1.50 a day. These prices include board. When the accommodations of the Institute are exhausted, every assistance will be given guests to secure rooms in adjacent rooming-houses and hotels. To those rooming outside, the Institute will furnish meals at 50 cents for each meal. For reservations, address the Moody Bible Institute, 153 Institute Place, Chicago, Ill.

Plan now to take in this great gathering, and may it be another Pentecost from which revival fires shall be carried to every part of our land and the mission world.

Fulfilment of Prophecy as Seen in the Public Press

By Robert T. Lore, Collingswood, N. J.

WHAT are the events which prophecy foretells as coming to pass during this age, and leading up to its end? Jesus Christ Himself has summed them up for us as recorded in Matthew 24:4-14 and Luke 21:7-36. They are itemized as follows:

False Christs, deceiving many.
Wars and rumors of wars; nation rising against nation, and kingdom against kingdom.

Famines, pestilences.
Earthquakes in divers places.
Many betraying and hating one another.

False prophets arising.
Iniquity abounding, love of many becoming cold.

Preaching of the gospel to all nations for a witness.

Then shall the end come.

I

False Christs

What reports in the public press have heralded to the world fulfilment of this prophecy? Chiefly, three: the coming forth of Abdul Baha, Agag Khan and J. Krishnamurti, a trio arising in the East.

In a periodical we read:

"Three Persians, of successive generations,—the Bab, the Door; Baha Ullah, the Glory of God; and Abdul Baha, the Branch—all appropriating titles exclusively our Lord's, have founded a sect now exceeding six millions."

"So Abdul Baha's claims logically soar into the fullest Messianism. 'I am all these (earlier Messiahs) together. I supersede all previous teachers. Christ was the highest until I came, and now it is the duty of mankind to listen to me, instead of listening to the teachings of those who preceded me.'"

In a daily newspaper:

"Monks and leaders of the militant Hindu reformers are aroused by the attempt of the school of Islam, headed by the famous Agag Khan, to convince the low classes that Agag Khan is the tenth reincarnation of Vishnu, the second god of the Hindu triad, literally, 'The Pervader.'"

Speaking of the arrival of Krishnamurti, another newspaper article begins with:

"Jeddu Krishnamurti, hailed by the theosophists as the 'modern Messiah.'"

"Theosophists claim that when the divine spirit has fully manifested itself in Krishnamurti he will bring a new era of 'peace and good-will' into the world."

One other report reads:

"That the Chicago gathering is bringing theosophy to the 'threshold of important events, notably the expected coming of the Great Teacher,'

was cited in the report of . . . president of the American Society."

Here we may note that the Jews, various cults and Christian students of prophecy are simultaneously announcing that the coming of the Messiah is near at hand. Many Bible students agree that the signs of the times point to the imminent return of Jesus Christ to take His Church away from the earth, previous to His bodily return to the earth.

"The Messiah is coming," the prophetess (Mrs. Besant) declared with shining eyes. 'No one can tell just when he will appear, but it will not be long. There are unmistakable signs.'"

II

Wars and Rumors of Wars, Nation Rising Against Nation

During the World War it was generally believed and preached that it was a "war to end war." At last, democracy was to be saved. Our boys were to return with a greater spiritual outlook. But the world was deluded; spiritual life is at a lower ebb today than it was before the war. The word "peace" has constantly appeared in public print, while news of wars and rumors has kept pace with it. The world talks peace—and practices war.

Newspaper reports of wars in various parts of the earth—and of rumors—are so numerous that they would fill a book. At this moment we are glancing over clippings from newspapers covering about two years. The statements that fill these news items by the Associated Press, and otherwise, tell of bloodshed and sound warnings concerning the future preparations for war. Those who lean upon the League of Nations as the bulwark of peace are leaning upon a broken crutch.

Here are a few headings and phrases noted in daily papers:

"Near War with Britain" (China). "Intrigue Again Rearing Head in Baltic States." "It is the destiny of Russia to fight along with China and conquer with her," said Leon Trotzky. "The war cries change with the occasion, but the undercurrents of antagonism and hate, . . . remain unaltered" (editorial). "Red Peril Shadows League." "Statistics reveal that in fourteen nations there are one hundred and nine battleships under construction, and that there is a round total of six million men under military training" (magazine). "London Paper Bares Rush for War Supplies" (Mar. 21, 1926). "British Marines Mow Down 5000 Chinese Troops." "Russia Moves Nearer India." "French Shells Lay Damascus in Ruins." "Red Russia Is Armed to the Teeth." "Syria, Persia and the Turks in Move against Europeans."

And so it goes, *ad infinitum*.

Let us fix this fact firmly in our minds, that the nations are still unregenerate; so long as they remain in an unregenerate state, it is absolutely foolish to talk of peace among them! This is the one fact that the statesmen of the world utterly ignore!

III

Famines and Pestilences

An article written by Floyd Gibbons, the foreign correspondent, and published last January, tells a horrible story of famine and plague "on that ride from Riga to Moscow through the north-western provinces of starving Russia." A quotation or two will suffice:

"I left the train in the railroad yards where woe, sickness, hunger, misery and death were rampant."

"Waste lands and dumps . . . all of it was one uneven expanse composed of mounds of rags on which were lying more bundles of rags, from which peered gaunt, dirty faces, with sunken, hungry eyes and unkempt hair."

"The starving came from Kazan and from Saratof, from Tzaritzin and Astrakahan. They represented all breeds of the human . . . from light haired Finns . . . to swarthy Turks and slant eyed Mongolians. They spoke a myriad tongues and wore all manner of rags, patches. . . . They were Bashkirs, Kurds, Tartars, Tcherkesses, Kalmucks, Poles, Germans, Ukrainians, Austrians, Roumanians and plain Russians."

In the MOODY MONTHLY we read:

"Then famine is once more raging in a wide area comprising parts of the western provinces of Szechuen, Kweichow and Yunnan, and affecting 10,000,000 Chinese and aboriginal tribes men of the hills."

We remember that the awful pestilence known as influenza, took an estimated toll of some 25,000,000 lives—probably the worst pestilence in history.

IV

Earthquakes in Divers Places

During the past three years, the reports of earthquakes seem to have increased in number. In just a few newspapers, the writer has noted between eighty and ninety reports of earthquakes; these reports represent only a fraction of the tremblers that have been recorded. In one report we read:

"A total of 230 earthquakes occurred in the United States, its territories and adjacent regions during the quarter ending March 31, 1925, according to a report issued today (Mar. 17, 1926) by the coast and geodetic survey."

Two hundred and thirty quakes in three months, in only one section of the earth! It might be interesting to read a few of the newspaper headings. For instance:

Moody Bible Institute Monthly

"Alaska Is Shaken by Severe Quake." "Quake Rocks New England; People, in Panic, Take to Cellars." "Tremblers Jar Florida Keys and Bay State." "Says 5000 Died in Chinese Quake." "50 Quakes in 48 Hours" (Manila). "79 Quake Shocks Rock Formosa; Damage Is Heavy." "Earth Tremors Rock Southwest" (Texas, Mexico, Oklahoma, Kansas). "Quake Destroys Four Villages." "Quake and Storm in Pau, France." "Earthquake Quebec; Second in 6 Months." "New Hampshire Has Quake." "Central America Rocked." "Europe Records Big Quake." "Quake Extends from Europe Far into Asia" (June 28, 1926).

These quakes surely were in "divers places" and in localities, often, which are not known as "volcanic."

V

"Many Shall Betray and Haté One Another"

Not a day passes that does not see the press filled with reports of hatred displayed by individuals and nations, of betrayal on the part of some who do, or do not, occupy places of public trust. Scandal has been only too common in the public print.

The awful plunge downward on the part of humanity at large is alarming. In our own nation crime has become so common that the public conscience has undergone a hardening process; the news of one crime after another causes not even a ripple of excitement. Is it any wonder that one newspaper editorial declares:

"Almost daily we see the public wholly indifferent in matters that twenty years ago would have turned everybody and everything upside down. Once there was a public opinion that no one dared to offend. Where is it now?"

For lack of space, we can quote but a few words from newspapers and magazines:

"Crime has increased 400 per cent since 1910. In 1910 there were 50,000 divorces, last year there were 165,000, an appalling increase. Social diseases kill 300,000 annually."

Again:

"We are in the midst of a moral slump that is registering itself in a very orgy of lust and self-indulgence, in a vast skepticism of life undermining integrity in business and enthroning selfishness as a brutal god."

Again:

"A crime wave is sweeping the country; temperance and self-control have become a joke; observance and respect for law is considered old-fashioned" (quoting Roger Babson).

Again:

"Today on every side we see a breaking down of the moral fibre, young people casting aside the moral restraint practiced by those of a generation ago" (newspaper editorial).

Again:

"The country is being swept by a gambling fever and the 'pace that thrills' is taking its toll in the increase of dishonesty among trusted employees, according to an official of a surety and bonding company."

This from a business magazine:

"Graft seems to have permeated the business structure from the highest to the lowest with resultant decadence in morality."

Is this evidence enough? If not, we can furnish several pages additional.

VI

False Prophets Arising

That love is waxing cold and false prophets are arising, is seen on every side. In this connection, we turn to 1 Timothy 4:1 and read:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

In 2 Timothy 4:3: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."

The press reports, principally from periodicals, showing the departure from the faith on the part of both clergy and laity, prove that the awful apostasy has arrived.

Chicago, February 24, 1925: "Eighty per cent of students entering American colleges have given up Christianity, do not believe in prayer, and do not consider it necessary to take God into account in their life plans."

Turning to a periodical we read:

"Now that much of what is taught in our theological seminaries and preached from our pulpits, and apparently widely believed, is something other than Christianity judged by New Testament standards, we regard as altogether certain."

Again:

"A careful census made in seven of the leading schools of the United States, revealed the fact that 10 per cent of the freshmen were agnostic, 40 per cent of the sophomores and juniors were strongly agnostic, and 80 per cent of the seniors were avowed atheists."

Still another:

"Rev. James M. Gray, D. D., president of the Moody Bible Institute of Chicago, declares: 'This conflict today between Modernism and evangelical truth is perhaps the most insistent effort ever made to destroy the faith of our fathers.'"

This quotation from a missionary:

"The missions are desperate! The schools are being emptied as they *compromise!* One school at Kiukiang has an advertisement in the Shanghai papers calling for students, and advertising *no religious teaching required!* It almost broke our hearts. In Foochow the students have idols in their rooms and are given permission and set times for worshipping them."

Again we read:

"This present conflict against evangelical Christianity is the first geographically universal conflict in the history of the church. It appears in every continent, in every mission field, in the long-established churches and in every denomination."

Again:

"Even the little school children in Russia are being taught by their school teachers to blaspheme God Almighty."

By Associated Press:

"The British Sunday-school is 'slipping' because there is diminished interest in church life generally."

VII

"This Gospel Shall be Preached Unto All Nations"

That we are near the fulfilment of this prophecy of Christ, is apparent when we read in a periodical of the yielding of a lost stronghold:

"At a recent meeting of the General Assembly of the Presbyterian church it was reported that a cablegram had just been received . . . stating that four missionaries . . . had crossed the Persia-Afghanistan border and were located within Afghanistan."

"Afghanistan has up to the present been the most absolutely closed mission field in the world."

The return of God's covenant people to their homeland is one of the astounding movements today in fulfilment of prophecy. We could fill several pages with news of this wonderful event. Lack of space forbids more than a few words.

December 9, 1917, is a never-to-be-forgotten date, when Jerusalem surrendered to General Allenby, thus throwing open the doors for the return of scattered Israel. It is of profound significance in connection with the promised return of Jesus Christ to establish His kingdom upon the earth.

Listen to these words by a prominent Jew:

"It is forecast in the Old Testament that the Messiah will come when the Jews have been restored to their homeland. 'I see the signs,' he declared, 'that indicate the coming of the Messiah.'"

From a periodical:

"In the first eleven months of 1924, 5,868 Jewish immigrants were admitted into the United States. But in the same eleven months, there were 15,319 Jewish immigrants admitted into Palestine."

"Last month (Oct. 1925) 3900 immigrants came to Palestine."

When the Steamship "President Arthur" sailed from New York, we read:

"For the first time in two thousand years the flag of Judea will fly upon the high seas."

VIII

"Then Shall the End Come"

In Daniel 2:44, 45 it is evident that the revival of the Roman Empire is predicted for the fourth kingdom in verse 40 without doubt refers to that empire of "iron" power. As the "stone" refers to Christ, and it breaks in pieces the ten divisions or "toes," and a kingdom is to be set up "which shall never be destroyed," we therefore believe that reference is made to the bodily return of Christ to destroy this coming ten-divisioned empire ruled by the Antichrist. This requires the *revival* of the Roman Empire.

What has the press been declaring? A glaring headline reads:

"Dedicate New Imperial Rome 'Mid Ruin of Old'" (Apr. 22, 1926).

A few quotations will suffice:

"A new imperial Rome, rising phoenix-like from the ashes of the

ancient empire to spread its wings wherever Roman culture extended in the past, was dedicated today in a triple holiday celebrating three elements of the Fascist state."

They sound like the words of a religious journal, but they happen to come from the *Chicago Tribune*.

"Celebrations . . . all marked by expressions of fealty to Premier Mussolini, hailed as Rome's modern Caesar."

From proclamation of Gov. Cremonesi:

"Romans: The hour to lift the head and direct the eye to a contemplation of imperial Rome has arrived."

Finally, from a religious magazine we read:

"At last the revival of the Roman Empire has been voiced and broadcast."

Shall we not awaken the people to the tremendous significance of these events?

IX

Summing Up

As the Bible today is being attacked,

traduced and denied as to its truth and authority as the infallible Word of God, its supernatural origin through the inspiration of the Holy Spirit discounted, its prophecies scoffed at and their truth questioned by critics who give them the lie by claiming that they were written after the events occurred, it would seem that it is high time that we search out and produce evidence of the fulfilment of prophecy in this day and at this hour.

As prophecy is "history written in advance," it follows that *history is fulfilled* prophecy. Certain great and momentous events are occurring in this present day which can be understood and the portent of which can be grasped only by those who "search the scriptures." Nowhere has the future been revealed to man except in the Bible. In Isaiah 46:9, 10 it is written:

"I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done. . . ."

One of the things that has led the writer

to prepare an article of this kind is that he has noted for years that the great outstanding leaders of the nations have been making declarations that *sound* excellent, but which afterwards proved themselves false as to fulfilment. Therefore, there is an important point to be stressed, namely, that the vast majority of the world leaders are "blind leaders of the blind."

Optimism is a wonderful state of mind if it is based upon truth, but *false* optimism is a curse, for it stands upon a false foundation, which is no foundation at all. The world is full of false optimists who are uttering pleasant words, phrases and formulas which tickle the ears of the public and lead us into false security and false beliefs.

Facts are what we must have today, and if the facts are dark and ominous, we must face them; then declare the only way of escape, namely, through the regeneration of the individual by the Holy Spirit. We are not pessimists when we tell you that the facts as to the state of the world today are dark and ominous.

What is Christianity Without a Christ?

By Rev. Earl Martin, Anderson, Ind.

PERHAPS you have a motto hanging on your walls, with these words, "What is Home Without a Mother?" The other day while looking at such a motto, the thought came to me, "Well, it might be possible to have a home without a mother, though I doubt if it could be home in the real sense of the word, but it is absolutely impossible to have a real Christianity without a Christ."

And when I say Christ, I mean a divine Christ, for a Christ without deity is no Christ, and a Christianity without a Christ is not Christianity. Modernism, in taking away the deity of our Lord, has taken away our Lord, and does not know where it has laid Him. I believe we can make bold to say that any system that robs Christ of His essential deity is not Christian. There is much that is called Christian that is Christian only in name. Such are described in Isaiah 4:1. Such have no right to the name. They are going under an assumed title. The time for mincing words is past. It is time that we realized that this materialistic philosophy of Modernism, which parades itself in the guise of scholarship and learning and higher criticism, is a dangerous enemy of the Christ of the Bible, and we need to deal with it as such. There can be no truce, no quarter. It is either a divine Christ or no true Christianity.

We Must Preach Christ as God

If we are to have a real Christianity we must preach Christ as God, for "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). He is more than a mediator who comes *between* us and God, He is a mediator in whom we *meet* God. For God is in Christ. Christ is God, for in Him dwells all the fulness of the Godhead bodily.

We are not to preach Christianity, but we are to preach Christ. This will

produce a real Christianity. Preach Him in all His fulness, in all His present power and coming glory. Preaching Christianity will never produce a real Christianity, but preaching Christ will. Paul preached Christ. All the early preachers preached Christ. Even Christ did not preach Christianity; He preached Himself. Perhaps I should have entitled this article "Preaching Christ." Well, you may call it that if you wish.

I would preach Him, I would exalt Him, I would lift Him up, for He is the only hope of the world. He is the only solution of the individual's problem. He is the only solution for the church's problem. He is the only solution for the world's problem.

A Class All by Himself

He is above earth's greatest, as high as the heavens are above the earth. He is the *one* universal Man, uniting God to man, and man to God, and man to man. In Him we meet God. In Him God meets us.

He lived in the flesh only a short span, but He is eternal, and ever lives. He taught for only three short years, and yet the influence of His teaching is greater than all the teachings of all the teachers who have ever taught. He wrote nothing, but on the sand, and yet His words have found their way to earth's remotest corners, and He fills all literature. He was no artist, and yet the greatest works of art are in His honor. He was no architect, and yet the world's greatest architectural works are raised to Him. He was no musician, and yet the great hymns, symphonies, and oratorios are in His praise. He was no great moral reformer, and yet all the great moral reforms, such as the overthrow of slavery and the outlawing of the liquor traffic, and every move for the betterment of mankind, has its root in Him and the principles which He enunciated.

But it is not alone in His wonderful works that we are to preach Him. After all it is not His incomparable life, it is not the Christ who lived, but the Christ who died, and lives again. The thing first and foremost in the preaching of the apostle Paul was Christ crucified. "First of all . . . Christ died for our sins." "I determined to know nothing among you, save Jesus Christ and him crucified." "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

You cannot account for Christianity unless you admit a divine Christ. He is at once the glory and the genius of it. He is the source and inspiration of all that is Christian.

Around Him All Truth Clusters

Yea, more than that, every truth is incarnate in Him, for He Himself said, "I am the truth." We are not to utter truths about Him, but preach that He is the truth. He did not deal in abstractions about the truth, but proclaimed, "I am the truth." He did not say, "I will show you the way," but "I am the way." He did not deal with abstract and meta-physical definitions of life, but calmly announced, "I am the life." Why should we not preach Him?

Modernism, materialism, etc., with all the forces of compromise and evil, may combine as did Roman greed and Jewish hate and Greek subtlety of old, to stamp out His truth, rob us of a divine Christ, and substitute therefor a code of ethics, ceremonialism, human wisdom, and social reform. But His true followers will preach Him in all His essential deity as the only hope and the power of salvation. What if He is to the formalist a stumbling-block, and to the worldly-wise, foolishness? To us who are saved, He is the power of God, and the wisdom of God. There can be no Christianity without a divine Christ.

Moody Bible Institute Monthly

"Christ is All and in All"

Colossians 3:11

By Prof. Thornton Whaling, D.D., LL.D., Louisville, Ky.

(An address at the Moody Bible Institute of Chicago)

CHRISTIANITY is the unique and absolute religion because of the place it claims for Jesus the Christ. No realm can ever be found where He is not at once Lord and Saviour. No portion of the cosmos will ever be discovered where "the name which is above every name" does not demand of right unqualified and unlimited sovereignty. "To him every knee should bow of things in heaven and things on earth and things under the earth" (no exception anywhere) and "every tongue confess that Jesus Christ is Lord."

All the controversies which have marked the history of the church, in the last analysis resolve themselves into disputes as to whether Christ really deserves the supreme place assigned to Him by the religion which bears His name. Multitudes of men today as in all days are willing to pay tribute to Jesus, to put many crowns on His head, if they may be excused for declining to place on that blessed head the crown of absolute godhood, of unlimited sovereignty and Lordship over this world and all worlds. Says Dr. Charles H. Parkhurst, "I never taught, nor have I ever thought of teaching, that Christ was God. Of course I never preached that Christ was God. I never went beyond saying that Christ interpreted God to the human consciousness. My preaching for forty years consisted to a considerable extent in what I said, and to another considerable extent in what I did not say" (*My Forty Years in New York*, C. H. Parkhurst, pp. 151-152).

It goes without saying that this is the same hoary, old contention which comes down from Porphyry, Celsus, and the Neo-Platonists to the Neo-Hegelians, Ritschlians, and so-called modernists of 1925.

The most truly learned and scholarly professors I have ever known were Philip Schaff, Wm. G. T. Shedd, B. B. Warfield, and John L. Girardeau, each of whom devoted his rare gifts and exact scholarship to the demonstration that so-called modern notions were the revamping of antiquated and exploded views, outgrown by the true church a thousand or more years ago. The history of Christian doctrine for nineteen centuries is the proof of this incontestible position.

We all, for example, rejoice in the remarkable discoveries and progress of modern science, and we are in debt to the

true and gifted scientists who are exploring by sane methods every department of physical nature, but only an ignorant obscurantism which knew nothing of the history of thought, could be led to believe that any one speaking in the name of physical science could say a new word as to the great principles which lie back of

my words shall not pass away"; "the words that I speak unto you are spirit and life." And His deeds are living and eternal words. When He girded Himself with a towel and washed the disciples' feet He made a proclamation as to the glory and godhood of humility which will never be silenced. When He died

on Calvary's dear sad cross, though His mouth scarce spake, still audible to the observing universe was the convincing word that sacrifice was the deepest and divinest thing in the heart of God. The life and words, and deeds and death, and resurrection of Jesus are all so printed on the face and figure of the incarnate Word found in the written Word that we must read and understand.

From Him the light shines back on the Old Testament. "Search the scriptures, for they are they which testify of me," says He. We cannot read the Hebrew Scriptures aright unless we see Jesus everywhere. "Beginning at Moses and all the prophets he expounded to them in all the scriptures the things concerning himself." Jesus will do this service for us as well as for the early disciples if we will let Him through His Spirit and Word. The Jehovah of the Old Testament is the Jesus of the New, for He declares, "The Son of Man is the Jehovah of the Sabbath day."

The supreme place belongs to Jesus in this wonderful Book so divinely contrived that it shows His face and figure on every page. The changeless miracle which cannot be evaded is that this divine book shows us the perfect figure of the perfect Christ perfectly understood. Men cannot dispute about the character of Jesus. Infidelity pays tribute to His perfection—Renan, Rousseau, Mill, and Strauss unite in saying that human genius can invent nothing higher than this figure of the Nazarene. And the demons from hell rival the infidels in their ascriptions, as they shout, "We know thee who thou art, thou holy one, the Son of God."

This is the standing miracle of the ages, that for more than nineteen centuries no serious attempt has been made to impeach the perfection of this Jesus, who occupies the supreme place in the Scriptures—Jesus Himself is the miracle, wonderful, transcendent, convincing, that confronts every eye which looks upon Him. The age of miracles is not past;



Prof. Thornton Whaling, D.D., LL.D.

religion or philosophy or theology. The modern scientific view of the world is perfectly accordant with the true biblical religion, or theological view of the world, and God speed them both in the discharge of their respective and different missions for world upbuilding and progress. Science may explore atoms and use radium and invent air planes, for all of which we are devoutly thankful, but it is another voice which tells us of the character and claims and supremacy of Jesus Christ.

I

This Bible Owes Its Power to the Christ Who Pervades It

Christ is the incarnate Word; and the written Word is "quick and powerful" because the incarnate Word lives within and speaks from it. His claims are "heaven and earth shall pass away, but

it is forever here in Jesus Himself. Looking at Jesus in these Scriptures, holy, supernatural, divine, one cannot refrain from saying how easy, how natural, to believe in His virgin birth, literal resurrection from the dead, and all the wonderful deeds and words which flowed from one who must be what we see He really is. I see Him in these Gospels; I see Him with my own spiritual eyes in the inspired Book; and as I see Him, the assent of my entire being is, "Thou art the Christ, the Son of the living God."

II

Christ Has the Supreme Place in the Exposition of Godhood

No man can altogether escape from the native and constitutional idea of God which marks the human species, "for the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and godhead." The fact of God's existence is forced upon us, but the character of God may cause thoughtful, even agonized, reflection. Plato, more than two thousand years ago, discussed in a remarkable tract the question whether God can forgive sin, and returned a dogmatic and negative answer. The seal of doom must be forever stamped on every transgressor and sinner according to the world's wisest and most searching philosopher.

It is at this point that Jesus furnishes the demonstration which settles doubt and illumines the darkness with the light of God's love and grace toward guilty and ill-deserving creatures. "He who was in the form of God and thought it not robbery to be equal with God (because He was God), made himself of no reputation and took upon himself the form of a servant, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." The person, the very person, who was in the form of God, assumed the form of a servant in order to demonstrate that the very character of God was the humility and sacrifice, love and grace which made the God-servant the serving God, and through death for Himself lifts into life His guilty, sinning children.

"No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared him." There is no vision of God as He really is, save the vision of Jesus who Himself is the very God whom we wish to know. There is but one way to know God; but there is a way, "the way," by which we cannot help but know Him, and that is to look at Jesus the Christ, and as we look we see into the depths of God's heart and know with the conviction which nothing can shake that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

If Jesus is not God, we have no revelation of God; if Jesus is not God we are worshipping the unknown God, but Jesus Himself is the proof of His own godhood. He could not be what He was

and still is, He could not do what He did and still does, unless His words are true as He says, "The Son of Man is the Jehovah" of the Old Testament law. Life is illumined with hope, and the deathless, eternal ages clothed with splendor, as we come to know that Jesus the Christ is the facsimile, the likeness, the invisible God. No creature could make God known, for no creature could wield the dimensions of God or wear the character of God, but Jesus wielded the dimensions and wore the character of God because He was God.

The godhood of Christ is the only key which will explain His life and words and deeds and death and resurrection and reign without a rival in millions of hearts. Said a great human genius guided by the discernment of a mighty intellect, "I know men: Caesar is a man, Alexander is a man, I (Napoleon) am a man, but Jesus is not a man. He could not have been anything other than God." No eye can really look upon Him and form any other verdict than "Thou Holy One, the Son of God."

III

Christ Has the Supreme Place in the Creative and Providential Order

"For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by him and for him." He not only is the mighty and efficient cause which produced the universe, but the whole cosmos exists in order to serve Him and His all-dominating purpose: "He is before all things and by him all things consist," or hold together in the unity of a divine plan. The universe is not a wild chaos of contending forces, nor is it simply the theatre on which physical forces are working out a necessary result, but the cosmos is Christo-centric, created by Him and for Him and held together in harmonious co-operation by the omnipotent and gracious grasp of Him, who is "Head over all things to the church."

There is a divine development or evolution which Jesus Christ Himself is conducting and which embraces every event and being in all the worlds, and by which all things are made to work together for the accomplishment of that purpose for which the Christ made and governs the whole universe, in which He has everywhere the pre-eminence.

There are numerous charts or chronologies or geographies of the future, but the "plan of the ages is in Christ Jesus our Lord," and will only be fully disclosed as the unfolding ages reveal this glittering gracious plan. The completed body of Christ, or the Holy Catholic Church, in the highest sense of the word, united to Him as head, is to be the mighty instrument by which the most full orb'd revelation of God is to be published through all the ages to all of God's creatures, "to the intent that now unto the principalities and powers in the heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord," or as the exact

rendering is, "according to the plan of the ages which he made in Christ Jesus our Lord."

There may be conflicts and wars and rumors of wars and apostasies and the development of the "man of sin," but through the ages one eternal purpose runs and the golden goal is sure it is on the way to greet our faith and hope and effort, when "every creature which is in heaven and on the earth and such as are in the sea, and all that are in them shall be heard saying, "Blessing and honor and glory and power be unto him that sitteth on the throne, and unto the Lamb forever and ever."

IV

Christ Has the Supreme Place in the Realm of Redemption

"God commendeth his love toward us in that while we were yet sinners Christ died for us. And not only so, but we also joy in God through our Lord Jesus Christ, through whom we have now received the atonement." "For herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." We cannot help but rejoice in a God like this, who sitting as a judge, instead of condemning the criminal as He might justly do, substitutes Himself for the criminal and through His own death makes the atonement or propitiation which saves the criminal from death. It is true some sophisticated minds, befuddled by sin and conceit, object to the legality of this procedure, but the greatest legal expert in the universe is the Lord God Himself. He originated and administers this law and He best knows the relation between Himself and His criminal children which will allow Him to make this vicarious sacrifice which He declares satisfies His justice and law. And the demonstration of experience confirms in myriads of millions of cases the divine deliverance that "the blood of Jesus Christ his Son cleanseth us from all sin," and brings that wonderful peace with God which passeth all understanding.

"The Lord our righteousness" of Jeremiah, is the Jesus who saves His people from their sins by dying for them and obeying for them, too. "For Christ is the end of the law for righteousness to every one that believeth." We can kiss that searching law, which is holy and spiritual and good, since Christ has completely exhausted its penalty by dying for us and perfectly satisfied its precepts by obeying for us, and our justification and adoption by immutable divine decisions in our favor are based upon His spotless obedience and perfect righteousness. The redeemed sinner wears the best righteousness in the universe. Not even unfallen angels, or flaming seraphim, or mighty archangels can match the white and glistening and heavenly robes in which the saved sinner appears, for his righteousness is stripped from the back of Jehovah Himself, and this matchless wedding garment will be the admiration and wonder of heaven for all the ages.

In the application of redemption Jesus is still supreme, for He alone can baptize with the Holy Ghost. The "one Lord,

one faith, one baptism" of Paul has no reference to the element of water—its amount or mode—but refers to the only real, essential, efficacious baptism administered by Jesus Christ Himself alone, by which, through His Spirit, the Holy Spirit, we are enabled to die to sin and live to righteousness. When Pentecost brought its startling events and three thousand souls were swept into the kingdom, while all were amazed and marveled, Peter's explanation was, "This Jesus hath God raised up, whereof we all are witnesses; therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

The Lord Jesus is still at work in our world, and this is our only ground of hope and confidence. All the crowns belong upon His blessed head. It is treason against Him that any crown should rest anywhere than upon His glorious brow. All the crowns shall one day—His day—rest there. The day of the Lord is approaching, that day for which all other days were made, when the seven-fold hallelujah chorus will be the universal song of a purged and holy universe. Everywhere, save in that dismal penitentiary called hell, the triumphant shout shall be, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." *Amen and Amen.*

V

A Practical Application of It All

(1) Upon this Christo-centric system the church was built, and it would be disloyalty to Jesus, His Church, His Word, His Truth, not to insist that Jesus Christ must always and everywhere, have the supreme place. The minister who cannot put all the crowns on the head of Jesus, may belong somewhere (I will not attempt to define where), but he does not belong in the church of Christ. And love to Jesus and to Jesus' disciples and to lost souls, love, Christ-like love, demands that we shall not lower our subscription to this great system; and we would grievously sin against Christ, His Church, and a lost world by failing to enforce the subscription which gives the Lord Jesus His due, His rightful, His only place, as God Himself in God's Word, in His world and in His work of redemption.

(2) The schools and colleges and theological seminaries ought to be maintained upon this base. The time has come when the whole church of God ought to be alert and careful, not suspicious and vindictive, but wisely alive and thoroughly informed as to the teachings in its schools. In every age, in the rabbinical schools of Jerusalem and Babylonia, error crept in through the schools, and in the so-called Christian schools of Alexandria, Edessa, Berlin, New York, subtle and perverse detraction from the supremacy, the godhood, the full orb'd glory of Jesus the Christ, have found their way through schools ostensibly founded to make Him fully known. Experience so common needs no commentary to enforce its lessons. All of our schools,

colleges, and theological seminaries ought to have more distinct recognition and control given to the church through their constitution or organic law. If we neglect them longer the time will come sooner or later when we will rue our stupid and wicked neglect.

(3) Evangelism and missions can only be prosecuted on this basis. To offer to the heathen world a Jesus who can be modified to suit their false philosophies, is at once to betray Him and them. The evangelism of Paul knew nothing of such unhallowed compromise. He said, "If an angel from heaven preach any other gospel: let him be anathema" or damned, and though he met stones, and cruel scourgings, and bitter opposition, he won thousands of converts and could exclaim with a rapt note of Christ-like joy, "Thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."

My fellow Christians, with so great a God and Saviour we ought to triumph also in our work and service for Him. And victory will be ours if we put all the crowns on the head of Jesus our Lord and Saviour. May that be the motto of every heart here, *All the Crowns for Jesus.* My faith, my love, my obedience for Him; my only question, "Lord, what wilt thou have me to do?" And as we crown Him, "He will strengthen us with might by his Spirit in the inner man." "Christ will be formed within our hearts the hope of glory," and the note of triumph will sound out in our hearts and lives.

THE PASSING OF THINGS

In walking down LaSalle Street recently, we were surprised and almost startled to see the Women's Temple, erected only a few years ago to the memory of Frances Willard, torn down and completely demolished. When we saw it built we naturally thought it would never be destroyed, at least in our life time, so substantially and elegantly was it constructed. But now it is gone, never to be used again. The stones bearing the names of the State and the Woman's Christian Temperance Union are no longer there. In their place, on the site of that Women's Temple, is being erected a more modern sky-scraper.

As we thought back over the short time that has elapsed since that notable building was erected at the corner of LaSalle and Monroe streets here in Chicago, we realized as never before that we are living in a passing, perishing world. "The world passeth away and the lust thereof; but he that doeth the will of God abideth forever." Yes, "passeth away," but there is One who "abideth forever" and abideth faithful. Even in the midst of a busy, rushing, commercial and social world, there is a God who changeth not. Circumstances, conditions and experiences change, but the man or woman who sets his or her heart to do the will of God shall abide forever. How blessed it is to look for "a city which hath foundations, whose maker and builder is God." Far better than Chicago, or New York, or London, or

Paris, is that heavenly city, and happy the one who makes it his choice.—A. F. Gaylord, Chicago, Ill.

BEAUTIFUL CHRISTMAS

How beautiful to say again
The things we like to say,
When winter, wheeling on its course,
Brings back our Christmas day!
How beautiful to do again
The things we like to do,
For Christmas seems to make our love
Come leaping fresh and new!

The Scrooge that in us lives,—alas,
In some we fear he lives!—
Flings off his sinister complaints
And freely, gladly gives!
There is a healing in the air
For bitterness of mind;
And it would seem, when Christmas comes,
That clouds are silver-lined.

But all that is so beautiful
Is out of heaven poured,
Like carols that the angels voiced
When singing of our Lord.
The will to say, the will to do,
The loving thing and kind,
This will in him most truly is
Who has the Master's mind.

O, beautiful for deed and thought!
O, beautiful for song!
O, beautiful for memories
That live the whole year long!
God's gift to us, sweet Christmas day,
We welcome it again!
With angel choir our hearts aspire—
"Peace and good will to men!"
—By William M. Runyan, Chicago.

THE DIVINE FORESIGHT

When Hagar left home we can picture her setting out with her satchel and pitcher of water. That was the measure of Abraham's foresight. She had not traveled far before the bread was finished, and the pitcher was empty. Her resources were exhausted. Then, in her distress, she discovered the resources of God. "God opened her eyes, and she found a well of water." Man had given her a pitcher, but God gave her a well. God did not open the well; He opened her eyes, and she found the well His foresight had provided. You have been thinking that, perhaps, about Keswick, that you are going to bottle up and take home some Keswick truth, and some Keswick sanctity, and some Keswick piety. My friends, do not trouble about the pitcher, there is a well ahead of you. God's well, out in the wilderness tracts of England—if that is how England looks today—out in the wilderness tracts of Africa, out in the distant colonies—God's wells are ever springing up, in the mountains and in the valleys, in the heart of the desert's scorching sand. You have been thinking about your plans, and what you are going to do afterwards. God has been thinking about it ahead of you. God's plans are made for you right down the road, far into the distant places, away down the years. God's foresight is exercised, and if you are faithful no day will find you at the end of your resources. When you are at the end of the pitcher's supply you come to the well of God's resources.—Rev. John MacBeath, M. A.

The Lord Will Come!

By Louise L. Nankivell, Chicago, Ill.

The Lord will come!
How do we know?
Within His Word so clear, so plain,
Written indelibly by a master hand
In prophecy divine, in promise true,
By white-robed men and Christ Himself,
The message holds. Though scoffers mock
And skeptics sneer, the fact remains—
The Lord will come!

The Lord will come!
From realms above,
In glory blaze transcending far
The light of sun. Surrounded by
An innumerable company, the angelic throng,
He'll rend the vaulted dome, parting
The curtained heavens in glistening folds.
What sight to greet our wondering eyes!
The Lord will come!

The Lord will come!
With trumpet blast,
Archangel voice, and triumph shout;
And earth shall feel a tremor strange.
Nor will the grave have power to hold
Its prey, for those in Christ shall rise,
The living saints be caught up, too.
What comfort in this glorious hope!
The Lord will come!

The Lord will come!
Stupendous times
Are these. The signs in earth declare
The night far spent, the darksome pall
Of midnight gloom will soon recede;
E'en now faint streaks of pearly dawn
In eastern sky appear to say,
"Twill not be long; He will not stay."
The Lord will come!

The Man I Know

By Rev. Fred J. Mitchell, Toledo, O.

PHARAOH is the first agnostic of whom we have any record in the Word of God. "Who is Jehovah?" "I know not Jehovah." And then to Israel, "Back to your work." This man was not only ignorant of Jehovah, His power and work, but he was not even interested. The gods of the Egyptians were good enough. He would not even consider the "only living and true God." It is impossible that he had not heard of Jehovah, because Israel had been in Egypt several hundred years and their story must have been well known to every Egyptian, specially to those in the palace.

Pharaoh provides an exact picture of every agnostic. There may be difference of race, country, learning and culture, but the very same mind-attitude. There is, of course, a more subtle manifestation of these things, but there is the same narrowness and worshiping of one's own ignorance. They seem to take pride in saying, "I do not know." "There is no proof of it." "Who has ever gone and come back again?" They do not want to acknowledge this God and His Christ for it will mean purification and submission. And man always wants to be free from authority.

There is a kind of agnosticism abroad today that is very subtle. God is not boldly denied, neither Christ, but there is an uncertainty as to vital Christian and spiritual things. People will laughingly tell you that they do not know much about these things and that they do not see much use in them. How refreshing, after hearing these men of doubt, fear and selfishness, to listen to Job. Out of his troubles, temptations and loneliness he confidently affirms, "I know that I shall be justified." "I know that my Redeemer liveth." He was mocked and rebuked, but nothing could shake him, for he knew. Another of the most positive men is Paul. How clear his note of confidence: "For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." Great achievements in any line have been wrought by men who were neither guessing nor denying, but who believed and knew so well that they were willing to bank all they had on it.

So today, when people are lacking in confidence in the spiritual realm, there is need for us who know, to stand and let the world know that we know. I take my stand with the men of God who have known Him and I long that each one of you may stand with them and me in this testimony to our Lord and Saviour Jesus Christ.

The Man I Know Is Not the Man of Art and Letters

He is not the man of mold and manner
December, 1926

For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.—2 Timothy 1:12.

that we see in the Art Museum. We are usually shown a man without facial lines of any kind, one that would attract attention as extraordinary. A man of beauty and attractiveness and of more or less Gentile features. One you would expect to find in the palace of a king. But this is not the Man I know. He has been revealed to me through the Word of God first and then through my own experience with Him. He is "a man of sorrows and acquainted with grief." "There is no form nor comeliness, and when we see him there is no beauty that we should desire him." He was not so different from other men in His appearance. There never was a halo about His head. From His appearance He would never have been taken for the Christ. No. For when He appeared and taught, people would look curiously at Him and say, "Who then is this?" "Whence hath this man this knowledge?" "And they were offended in him." He must be known to be appreciated. People must walk with Him, and see Him at work and see into that great tender heart before they can see anything attractive in Him.

His was a hardened and seasoned body. One that knew none of the luxuries even of that time. He had "no place to lay his head." He was a man that could walk all day under that burning eastern sun and go for long periods without either food or rest. His was one of those tanned lined faces common among the Jewish tradesmen of the East. I can see that face lose its sternness as He yearns over men. A tear courses down His cheek as He stands before the tomb. A smile and an invitation is there for the little ones as they come gladly to Him. A face and heart full of tenderness and pity for all who would come to Him in their need. No. The Christ has not been, nor can He be, portrayed on the canvas, in sculpture or in letters. Only through a living experience with Him can He be known.

The Man I Know Lived

He is very real to me for He lived on this earth, in Palestine and in the city of Nazareth. He never was outside of that little strip of country but once, and that when He was taken into Egypt as a babe. During His earthly life He was hardly known outside of His own country. But He lived in a very real way. Brought up with the boys of His own town and among His own relatives. Taught by a godly mother. Learned the trade of Joseph. Early learned the responsibilities of life. Lived in a deeply religious atmosphere in the home and the ungodly atmosphere of the city. He learned of

sin in His city and of the law of God in His home. He lived in a very real way after the beginning of His public ministry. No narrow life His. He lived for

the people and carried their sorrows and griefs. He also entered into their joys. He lived in such a way that king and peasant were impressed and wondered at Him. His life made Herod say that John the Baptist had arisen from the dead and that these mighty works were done through him. Even His disciples asked, "Who then is this that even the wind and the sea obey?" So real was His life that no sane or sensible person today denies that He lived.

The Man I Know Died

He actually died. There on the outskirts of and with easy reach of the holy city, which was by every right His throne, on the hill of Golgotha He was crucified between two criminals. The just for the unjust. The righteous for the unrighteous. The sinless for the sinner. Christ for me and for you. He died, betrayed by His own disciple. "Despised and rejected of men." After an unlawful trial, delivered into the hands of the Roman government. This government was more favorable to Him than His own people. He was mocked and spit upon in the court, smitten by His enemies although no man could convict Him of sin and He had done no unrighteousness. There was no guile found in His mouth. They enjoyed His suffering and mocked Him till death came. He died there on Calvary in your place and mine in order that we might not die spiritually and eternally. I know that He died for me, and that because of His death I shall never die; and that He bought me with His own precious blood, and not me only but every one that will come unto Him and accept Him: as Lord and Saviour.

The Man I Know Lives

How do I know that He lives? I was talking with Him this morning. I have seen Him. I have heard Him speak. I have seen Him change lives and make them over again. I have felt His yoke upon me and known the assurance that only He can give. The Christian church is proof that He lives. The Bible is proof of it. If any one wants more proof, let them give Him an opportunity to live in them and they shall know that He lives, fellowships and intercedes.

The Man I Know Is Just Always

In these days when justice is so often perverted and people are becoming bitter and doubtful because of it, what a wonderful thing it is to know that the King of kings and Lord of lords is always just! Every soul will get absolute justice. No bribing Him. No criminal lawyers in His court. He searches the heart and

everything is open before Him with whom we have to do. This is not the justice that sentiment has tampered with. Not that kind which destroys the integrity of God. Because of the justice of God Christ must die on the cross and pay the penalty of a world's sin. Therefore think not this justice so dearly bought is to be taken lightly. There will not be one mouth opened in either objection or reproach when the justice of Christ is revealed.

The Man I Know Is Intolerant

Quite different from what we usually hear isn't it? But it is true. We have been making the love of God into a soft and foolish thing that leaves no place for either righteousness or justice. Christ is intolerant of sin in every form. He hates it. He would not allow the temple of God to be desecrated by worldly things and He drove out the men who were dishonoring it. No more will He nor does He tolerate sin in my life or yours. He hates it with all His divine being. Did it not cause His separation from the Father? Was not sin the cause of all the dishonor He received on this earth? Sin caused Him untold sorrow and suffering. Finally it caused His disgraceful trial, and persecution and the shame of the death on the cross. He became a curse for us—because sin is cursed in God's sight—that we might be free from that curse. No. There is no compromise with sin on the part of Christ. He does not modify it and call it a mistake or a fault or a weakness. It is *sin*

in all its hideousness and means rebellion against God.

The Man I Know Is Loving, Patient, Tender and Longsuffering

But He loves the sinner. "While we were yet sinners Christ died for us." I am so thankful for this. He loved me and gave Himself for me. I am not depending upon my love for Him, but on His love for me. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "Greater love hath no man than this, that a man lay down his life for his friends." But Christ died for us while we were enemies. Wonderful love!

Were it not for His patience, I tremble to think of where or what I would be. Never losing patience with me although I have tried Him sorely. Always that tender hand and love drawing me back, and saying to me, "Come back home again to your Father's house." Wonderful patience!

Longsuffering. Yes, He has suffered a long time for me and because of me. But the meaning here is more that of patient, hopeful and earnest waiting and working. "He hath not dealt with us after our sins nor rewarded us according to our iniquities." He does not get angry and cast me off as I so rightly deserve. I was the cause of His first suffering, and have denied Him many times since

accepting Him. But He is longsuffering. How I love Him for that, and how I strive to please Him in these days. He is longsuffering to both Christian and non-Christian. For "the Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish but that all should come to repentance." God is giving the unbeliever more opportunities to be saved.

The Man I Know Is God

It is not my purpose to prove this, because from the preceding it is evident. No mere man could be all that He has been pictured in this testimony. Christ is not merely divine, He is Deity. In this is my assurance. Were He only man, then I would be without hope. But He is very God, and has all power and authority in heaven and on earth. This is His testimony, and after trial, I have found it to be true. With that great missionary apostle I want to stand and say, "I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day."

"Though the angry surges roll on my tempest driven soul,
I am peaceful, for I know, wildly though the winds may blow,
I've an anchor safe and sure, that can ever more endure.

"I can feel the anchor fast as I meet each sudden blast,
And the cable, though unseen, bears the heavy strain between;
Through the storm I safely ride, till the turning of the tide."

A Gospel Venture in Mexico

By Alfred B. DeRoos, Guadalajara, Mexico

WAS it possible? Could it be done in Mexico under the peculiar conditions in which we have to work?

The desire upon our hearts for many a day was that during the national feast days we might reach the crowds in Mexico City with the printed page and the spoken word.

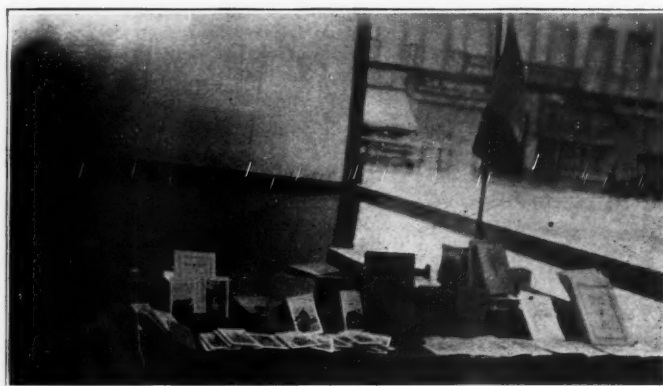
First, where was the money coming from to make the journey from Guadalajara (traveling in Mexico is expensive)?

How truly God fulfilled the promise, "Before they call I will answer"! On Sunday morning I had to secure my sleeper and did not have the money. The ticket office closed at 10 A. M. At 8, I went to the post-office and found a letter from a friend in New Zealand

containing sufficient money to cover fare and freight. It takes time for a letter to reach us from New Zealand. This letter first went to Los Angeles, and then was forwarded to me in Guadalajara. Could any one have made closer connections had they known my need? Secondly, would we be able to obtain

street restaurants and traveling shows of all kinds.

We had a big sign boldly displayed with these words, "Ye shall know the truth, and the truth shall set you free." Flags and lights, the attractive gospels and books made a fine display and for four days we had the golden oppor-



The Bible Stand on the Alameda, Mexico City

permission from the municipal authorities? Prayer was our only resource. Upon arrival in the city I found our faithful fellowship worker Nelson Furbeck and some volunteers putting up a fine booth on the Alameda. The permit was resting in his breast pocket! That night Mrs. George Hammond "ran up the seams" on the canvas for the covering of the booth and the next morning found us installed between pottery, street restaurants and traveling shows of all kinds.

Moody Bible Institute Monthly

tunity to be among the ever-changing crowd. Two days we were on our feet from 9 A. M. till 12 P. M., almost constantly in personal dealing with groups or individuals in a conversational way pointing them to the Lamb of God. Altogether we sold and distributed over 400 pounds of gospel literature.

How good it is to see God work! I praise Him for giving the Latin American Prayer Fellowship a man like Nelson Furbeck, a university student and athlete, out and out for God. It was a joy to see groups of university men gather about him (their champion runner) and faithfully he gave them the gospel. Remember our brother in this special work of trying to reach

the university students with the truth.

In dealing with the people we met many who never had seen a gospel, much less had heard the truth as it is in Jesus the Lord. There were some remarkable cases. A man wept as I told him of the peace of God that might be his. I had to take him aside, he was so moved, and behind the booth I pointed him to the Lord Jesus. A priest listened as I stood telling the story of the all-sufficiency of Calvary, and he went away with these words, "Señor, your faith is sublime, your basis is solid." Many came from other states and nearby towns and carried back with them the Word of God. One man who had bought some books the day before

returned and said, "Please give me any thing you can. I come from Tlascala where we have nothing like this. I want to take it to some of my friends."

During these days we made a special effort to reach a body of policemen, "Los Tecnicos," all young fellows and picked men. We gave each a copy of the "Triple Gospel" sent to us by a friend in Los Angeles, also a copy of Mr. Moody's *God is Love*.

The London Scripture Gift Mission, the Moody Institute Colportage Association, the Grant Publishing House and the Bible House of Los Angeles, through their liberal grants made possible this large gospel literature distribution. God bless them.

Micah, the Modernist—A Portrait from the Book of Judges

By Joseph A. Richards, New York

THE Word of God always yields us true pictures of all incarnate manifestations of life, true and false, in any age of the world, so that we need not be surprised to find in this gallery of portraits, a true picture of this man, now called a modernist. Away back in the book of Judges, we were letting the Spirit's light in on the portraits of the men which line the rather dark and gloomy walls of this book, when all of a sudden, the query came as we gazed on the faces of a man, his mother and his priest—where have we seen that face before? And what about this picture framed in the seventeenth chapter of Judges—Micah, Micah? Same initial letter—why, that's a portrait of that man I met yesterday at church—Modernist was his name! It is plain to be seen that Micah and he belong to the same family, and it may be that as Abraham was and is the father of the faithful, so Micah is father of the modernist. The likeness is startling. Let's examine the portrait.

Micah Offers an "Opinion"

Strangely enough, one does not find the distinguishing characteristic in this man, Micah, the racial feature which inevitably links him with the latest man of his race, modernist, until you hear him express an opinion. Opinions, are the modernists' chief stock in trade, —unrelated opinions, just their own thinking, with never a word of scriptural authority for them. Somebody's book, —this man's or that one's lecture, and immediately there's a new opinion about this most vital and eternal matter. As if opinions settled anything, as though they had any weight, even with the superficial thinkers who promulgate them! Yes, the modernist always has an opinion, and he seldom refers any one to the Word of God as the basis of it. So when we discovered Micah offering an opinion, and one unsupported by any word of testimony from God, we knew

we had between our fingers the little wriggling father of Modernism.

Let us see what this opinion was. In verse 13 of the chapter are these words of Micah's, "Now I know that the Lord will do me good, seeing I have a Levite to my priest." A mere opinion you see. Evidently from the form of his statement he was a bit uncertain until the point was reached where he had hired and himself consecrated a genuine Levite and set him over—what? Why, a nice little heathen place and method of worship with its various little gods, teraphim, etc. Now, says he, I know that God—oh no, not these little gods which I have set up in my house—but the one true God—now I know that He will do me good.

Mother and Son

Let us run back over the chapter to learn how Micah came to this opinion, for in so doing we will discover other likenesses of Modernism and much which will lay bare the awful futility of an opinion about God, unless it be in conformity with His Word.

To start with, Micah comes to his mother one day, and says, "That silver you have missed and cursed about, I took it." There was no repentance, not the least.

Then note the response of his mother, Don't you care my son, I was going to have you make a graven image anyway, so "Blessed be thou of the Lord."

Did you ever see anything more like the family lawlessness and parental indulgence about sacred things, and utter disregard of the way to worship God as revealed in His book—did you ever see in few words a more perfect likeness of the modern condition of things in home, in society and in individual life of this day? A thief comes to his fond mother and tells her he has her silver. She smiles upon her boy who can do nothing amiss, and tells him to go ahead and make an idol and wor-

ship God with it and all will be well.

But here also is a picture of modern teraphim making. It would seem as if teraphims might not be so bad if there was any standard by which to make them, for then a true protagonist of the faith might slay the one kind and cast it out root and branch. But as now, so then, there was no king and no standard, and each made his teraphim according to his own ideas, and thus Micah made his, until he had a fine little house of gods,—opinions, I suppose they were, about his different ideas of what the true God might be.

What Modernists Are Doing

More than that, for lacking a real priest, he consecrated one of his sons to this little house of gods and bade him lead the household in worship.

Thousands of modernist fathers are dedicating their boys to a priesthood of uncertainty and opinion which is killing out all instincts of true worship in the coming generation.

"Sincere," you say? But what a hollow ring that word "sincerity" has as you read this modern account in the old book of Judges. Not only did Micah make his own gods but he made his own ministers, and so are the modernists doing right now.

In Micah's case it was altogether a man made matter. Micah did it when he said to himself,—"What better occupation could my son have than that of priest of this household?"—forthwith he made him a priest.

But a real Levite came along and Micah seemed to understand that there was something better in a member of the tribe consecrated to the priesthood. So he hired him—mark you, he hired him—and the menage was complete, even to Micah's own dedication of the Levite.

Hirelings! Have we a generation of them in the ministry today? Are they content to dwell with us as Micah's

priest was with him for what there is in it, until another bigger congregation comes along and hires them, telling us as they told Micah that we can get along somehow or other?

As far as I can see, Micah's priest was a mere puppet. He went with the crowd and expressed opinions, but what were they worth?

The modernists are only opinion expressers. Where will you find one who speaks with authority?

The Peril of False Security

There is just one more expression on the face of this man Micah and on the

faces of his sons of today to which I direct attention. It is the expression of confidence, which is so much the despair of God Himself.

"Now I know," says Micah,—"Now I know," says the man of today who has rejected the authority of the Word of God.

What can be done to wake these people to the truth that their opinion of security before God has no basis of security whatever? "The Lord will do me good," they say, but there is no repentance, no redemption, no acknowledgment of sin. Just a blind trust in their own opinions about a benevolent

God and what their hireling priest has to say.

If but Micah, the first modernist, might return and preach to these people,—but we are warned that Jesus said if they believe not Moses and the prophets, they would not believe if one rose from the dead.

Surely the seventeenth of Judges describes the home and the life of the modernist.

But thank God, there is a reassuring fact in the last verse of the eighteenth chapter, for there we are told that the house of God was in Shiloh. Aye, and there is in Shiloh a house of God today.

The Country Sunday-school Teacher

By Rev. Clarence H. Benson, Moody Bible Institute, Chicago

G OVERNOR PINCHOT, of Pennsylvania, says, "There is no single factor of righteousness in civilization which can be more effective than the country church. As a matter of fact the nation is largely dependent today upon the moral and spiritual atmosphere of our country communities."

Seventy per cent of the numbers that unite with our city churches by letter come from the country. The city churches would soon die from lack of recruits were it not for these constant contributions from our country churches.

The country community is likewise supporting our theological seminaries today. Forty-eight per cent of our theological students are the sons of farmers, fourteen per cent the sons of ministers, eleven per cent the sons of merchants, four per cent the sons of laborers, three per cent the sons of carpenters, and twenty per cent from all other classes. Were it not for these farmers' sons, nourished and developed in the country church, the ranks of our ministry would be reduced one-half.

Babson, the statistician, says, "The progress of every city comes from the energy, courage and imagination of two per cent of the people, and ninety-five per cent of this two per cent comes from the country. The strength of our cities depends upon the ability of the country districts to supply much of the manhood and womanhood upon which the prosperity of the city is dependent. Country people have principle, energy and ambition which is often lost and lacking in city life." To illustrate this statement he says that ninety per cent of our bank presidents come from the country.

If our country church and country community then is of such vital importance to the welfare of the city and the nation, is it not right that every attention should be given to the training of its moral and religious leaders? Too much emphasis cannot be given to the preparation of the country pastor for his all-important task, but no less

emphasis should be made upon the training of the country Sunday-school teacher.

The teacher stands central in the whole Sunday-school program. If the teacher fails, the Sunday-school fails. We cannot overemphasize the importance of equipment, good methods and the right kind of text-books in our educational work, but in emphasizing these things there may be danger of overlooking the thing that is most important—the personality of the teacher.

"Mark Hopkins sat on one end of a log
And a farm boy sat on the other.
Mark Hopkins came as a pedagogue
And taught as an elder brother.
I don't care what Mark Hopkins taught—
If his Latin was small and his Greek was
naught,
For the farmer's boy he thought, thought
he,

All through lecture time and quiz,
'The kind of a man I mean to be
Is the kind of a man Mark Hopkins is!'
No printed page nor spoken plea
May teach young hearts what men should
be—

Not all the books on all the shelves,
But what the teachers are themselves.
For education is: Making men;
So is it now, so was it when
Mark Hopkins sat on one end of a log
And a farmer boy sat on the other."

The importance of the teacher to church, community and country cannot be overestimated. A recent questionnaire sent out to twelve hundred pastors in Chicago and vicinity asking them to list in order of importance the thirteen enterprises of the local church, revealed the fact that the providing for teaching of children in the Sunday-school was at the head of the list. Pastoral calling received one more vote, but such matters as preaching, the support of missions, the maintaining of the family altar and the mid-week prayer meeting were considered of far less importance.

Everything today depends upon increasing and improving our teaching forces. We cannot enlarge our Sunday-schools. We cannot provide regular teachers. We cannot introduce graded lessons. In fact, we are handicapped in every direction in our efforts to improve

the efficiency of the Sunday-school simply from the lack of trained teachers. "Let me select the teacher," says Emerson, "and I care not who arranges the course of study." Probably as high as eighty-five per cent of religious education will depend upon the teacher. Seeing then that the religious teacher is of such tremendous importance in the present day life of our American people, is it not time for us to give more attention to the dignity of her high calling and the training for her national and ecclesiastical service?

Is the office of teacher magnified in its calling? Is it magnified in the pulpit and parish? Are our young people constantly impressed with the fact that here is a work equally as important as that of the minister, missionary or evangelist? We often make heroes of our missionaries. Do we ever talk about the heroic high calling of the teacher?

Is the office of the teacher magnified in its training? We endow and support seminaries for pastors. How about teachers' institutes and teachers' training classes? At the present time we are paying forty-seven cents out of every public dollar that our boys and girls may have the best teachers in such subjects as arithmetic, geography and history, but we are not willing to pay more than two cents out of every church dollar that they may have competent teachers to instruct them in the Bible. Eighty-seven per cent of all the Sunday-school teachers fall below the lowest standards which are accepted by the state for rural school teachers. In fact, there is practically no training required for Sunday-school teachers.

The aim of every Sunday-school should be to provide in one way or another an elementary course of training for every one of its teachers. The county Sunday-school association of one of our rural communities has adopted this slogan, "A Certificate for Every Teacher." There are no towns in this county over one thousand. Most of its Sunday-schools are in the country. The efforts that are

now being made in this direction by twenty-six Sunday-schools should result in this county being the first in the state to have all of its teachers provided with certificates.

No Sunday-school teacher need despair of receiving adequate training because time or distance prevent enrolment in the classes of an institute or school. The Moody Bible Institute through its Correspondence School is now conducting Teacher Training Schools in rural

communities, and even providing a private course where classes are inaccessible. It is anticipated that thousands who live in the out-of-the-way places will by this provision receive the training and award of the Institute.

Is the office of the teaching ministry magnified in its recognition? A greedy age is calling men by offers of vast material gain, and to a man of no moral force, no spiritual vision, no power of character or will, that appeal will be

all-powerful, but every young man or woman who is building for eternity rather than time, the making of a life will be of infinitely more importance than the making of a fortune. Oh, that there might be a vision of the teaching ministry presented in every church! Where there is no vision of the teaching ministry the child perishes. Where there is no vision of the child the church perishes. Where there is no church the nation perishes.

Encouragement From the Foreign Field

By Evangelist H. P. Dunlop, Chicago, Ill.

WHEN a missionary leader says the following, can one question the sincerity and faithfulness of the great enterprise he represents or the missionaries on the field under his supervision? Or rather, should not one be led to praise God, take courage, and work harder for the bringing in of the kingdom? He says,

"What we need is an outpouring of the Holy Ghost, a fresh and full in-filling, which will flood the church with power, purity, and peace. He is the 'one thing needful.' Missionary education and Christian stewardship are two worthy handmaidens of the missionary enterprise, but the indispensable factor for world-wide evangelization in our generation is spiritual life, so deepened and so overflowing that it will project itself to the remotest part of the world. To turn from any conscious disobedience of any known will of God to conscious surrender of one's whole being to the Lordship of Christ and the daily appreciation of the Holy Ghost, will alone bring in the flood tide of spiritual life in our beloved church. When it comes it will come from heaven. When it comes it will be in answer to believing, prevailing prayer. The evangelization of a world waits upon a church's willingness to let Christ use it as He wills."

These words are the statement of Rev. Francis S. Downs, one of the secretaries of the Presbyterian Board of Foreign Missions, and they should hearten every true believer in Christ and stimulate a new confidence in our leaders.

One can speak in broad generalities or give a wholesale condemnation of great missionary enterprises working in India, China, or other countries. But is that quite fair or is it a Christian attitude to take? A court of justice would

say, "Do not deal in generalities but bring in your specific evidence about a specific case and we will look into the merits of the case and render a decision."

Of course the Devil is working in foreign lands, and he even gets into

never heard more clear-cut preaching about sin, the blood, repentance, faith, and Lordship of Christ. They repeated the Apostle's Creed. How much is it given in our churches here? I did not find a single man who had any doubts about the Word of God, the virgin birth, and the deity of Jesus. One missionary made this statement voluntarily and not in answer to a direct question: "After fifteen years of intensive study and work, I now stand by my ordination vows and the Confession of Faith of the Presbyterian church without mental reservations."

Being deeply interested in missions I naturally mix with and know many missionaries, and I must say that their consecration to their Lord, their firm belief in the Bible as the very Word of God, and their unselfish sacrifice in working to bring the knowledge of salvation to their people, is a great inspiration to me, and my faith in them has always been strengthened. All of this in the face of the fact that I am Scotch and being orthodox, naturally critical of their belief.

I believe that our fight is to be won on a positive rather than a negative basis; so let us lift up before this sin-cursed world, and also before the poor misled modernist, the blood washed trophies of the redeeming grace of our Lord Jesus Christ. And let us pray in faith believing that they will fall out with sin and fall in love with Him who loved us and washed us from our sin in His blood.

We have a stock of beautiful XMAS GIFT CARDS to be sent by our subscribers to their friends presenting them with a year's subscription to the MOODY BIBLE INSTITUTE MONTHLY. These gift subscriptions may be had at \$2.00 each. Club rate offer, three subscriptions for \$4.50.



H. P. Dunlop in an Quiche Chief dress

missionaries as he does in preachers here in America, but we do not condemn all churches and all ministers because one falls in sin.

I have lately returned from a year in Guatemala evangelizing with the missionaries. After living with those of different denominations I must say I

From Rags to Riches

or

The Prodigal's Return

By Rev. Frederick J. Baylis, Bloomington, Ill.

I WAS brought up in a Christian home, surrounded by influences born of a mother's love and a father's right example. When thirteen years of age I heard Charles H. Spurgeon preach, and under the power of his message I was rendered quite miserable by a consciousness of sin, and my dear mother plead with me to give my heart to Jesus Christ. I said, "No," to God's pleadings and mother's entreaties. The result was that all desire to become a Christian left me, and for years this desire was utterly absent from my life.

Oh, how miserable I was! It seemed God had indeed forsaken me. I had no rest or peace. When night came I would wish it were morning. When morning came I wished it were night. But, thank God, there are two who never give a man up, God and his mother.

Can a boy forget his mother's prayer,
Though he has wandered God knows where?
It's down the path of sin and shame,
But mother's prayers are heard the same.

In with the Wrong Crowd

As a young man I got with the wrong crowd. I commenced to drink. Never can I forget the tears, entreaties, pleadings of my dear mother when she smelled liquor on the lips of her sixteen year old boy. On her knees she asked me to stop and God to save. I told her I was able to take or leave the accursed stuff alone just when I pleased and whenever I desired. But drink's fatal allurements and illusions wound its tentacles around me like an octopus.

I secured position after position only to lose them because of my unbridled love of liquor. In an endeavor to give up my dissipated life, I went to a justice of the peace and swore on the Bible an oath that for one year I would not touch intoxicating liquor in any form. I meant it too. The spirit was willing but the flesh lamentably weak. It wasn't long before every good resolution was broken, and on the altar of my whiskey god I once more laid body and soul. The hog returned to his wallowing in the mire.

A Wash at the Horse Trough

I lost one position after another, and finally found myself absolutely down and out carrying "the banner" (a term used among the outcasts of New York), walking the streets all night, slouching through slush and rain the long weary hours, waiting for the coming of the dawn. Then a wash at the horse trough in order to preserve some remnant or semblance of respectability, and the searching of garbage cans and ash barrels

for scraps to keep body and soul together.

One bitter cold night I found myself standing at the corner of Tenth and Broadway, New York, where every night a great line of outcasts stood back to back waiting for the distribution of half a loaf of bread from Fleishmann's Bakery. When Grace Church clock struck the midnight hour there was a shuffling of feet. I moved up with the rest. I got my half a loaf and crossed over to the Bowery.

As I crossed Grand Street, I looked and saw at 105 Bowery, the words on a window in big letters,

"Bowery Mission, Welcome"

The tune of the old gospel song, "I've Anchored My Soul in the Haven of Rest," wafted out on the wintry air. I went in. The place was crowded. John Wyburn, the superintendent, was telling the men how that God for Christ's sake had set him free from the thrall of liquor. "I was no special pet of the Lord's," he said. "What He has done for me, He can do for others."

Then and there I saw my appalling need and glorious remedy. I sprang to my feet and rushed forward, and kneeling down I asked God's help and forgiveness. I arose a new man in Christ Jesus, and from that day to this I have never touched intoxicating liquor. The drunkard was made sober, the lying man truthful, the Sabbath breaker reverent and the profane man now sings the songs of Zion. The son which was dead is alive again; was lost and is found.

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!

Preaching to the Cowboys

Every night after my conversion I told my wonderful story at the Bowery Mission, and after eighteen months I was called to take charge of Chase County, Nebraska, in the interests of the Methodist church. It was practically a cattle country, and dressed in the garb of a plainsman I went among the cowboys, living their life, herding cattle, marrying the living and burying the dead. I was used of God in the salvation of souls and the building of the first church in the county. There it stands today, in Imperial, the county seat of Chase County.

In the early part of 1903, I married a good Christian wife, and after a four years' theological course in the Conference, entered the Methodist Protestant Conference of Illinois. I was ordained an elder and today I am serving my fourth year as state president of that

church. All this is told to the glory of God, and to demonstrate the truthfulness of the text, "If any man be in Christ he is a new creature; old things are passed away; behold, all things are become new."

Salvation Is Conditional

If the man will surrender, if he will submit, if he will meet the conditions—repentance toward God and faith in the Christ of Calvary—he will be accepted. If he will, he may; if he won't, God Himself cannot help the catastrophe. He will never save a man against his will.

An Englishman's cottage is his castle. The King of England dare not enter against the cotter's will. So God will never enter a man's heart against his will. He will plead, knock, beseech, entreat, but never force an entrance. So it is up to the sinner to keep the door shut to all His gracious appeals, or open wide the door and let Him in. It's our own choice whether we will be a child of God or a child of the Devil.

"And he arose and came to his Father."
Will you?

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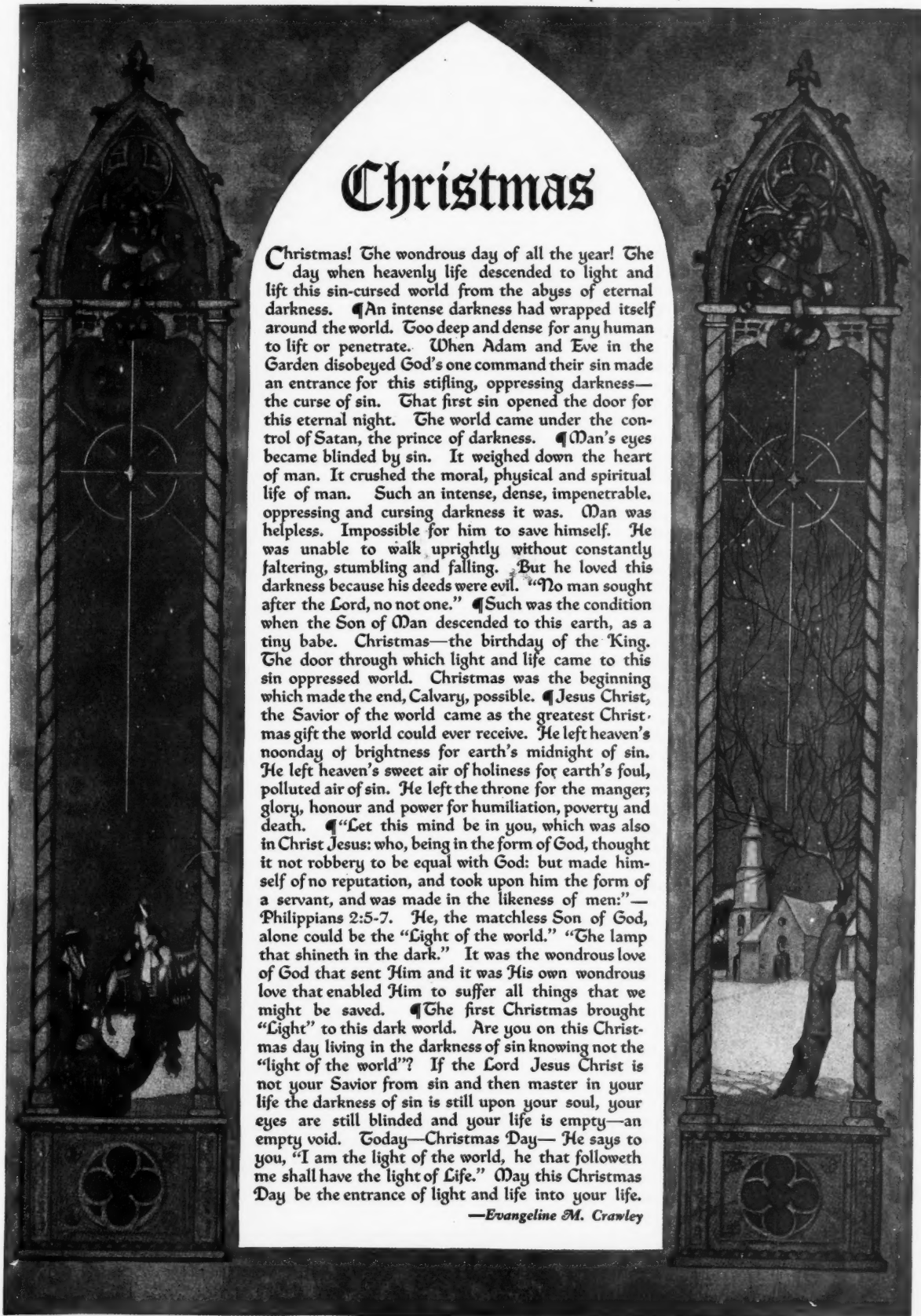
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Moody Bible Institute Monthly

Christmas

Christmas! The wondrous day of all the year! The day when heavenly life descended to light and lift this sin-cursed world from the abyss of eternal darkness. ¶An intense darkness had wrapped itself around the world. Too deep and dense for any human to lift or penetrate. When Adam and Eve in the Garden disobeyed God's one command their sin made an entrance for this stifling, oppressing darkness—the curse of sin. That first sin opened the door for this eternal night. The world came under the control of Satan, the prince of darkness. ¶Man's eyes became blinded by sin. It weighed down the heart of man. It crushed the moral, physical and spiritual life of man. Such an intense, dense, impenetrable, oppressing and cursing darkness it was. Man was helpless. Impossible for him to save himself. He was unable to walk uprightly without constantly faltering, stumbling and falling. But he loved this darkness because his deeds were evil. "No man sought after the Lord, no not one." ¶Such was the condition when the Son of Man descended to this earth, as a tiny babe. Christmas—the birthday of the King. The door through which light and life came to this sin oppressed world. Christmas was the beginning which made the end, Calvary, possible. ¶Jesus Christ, the Savior of the world came as the greatest Christmas gift the world could ever receive. He left heaven's noonday of brightness for earth's midnight of sin. He left heaven's sweet air of holiness for earth's foul, polluted air of sin. He left the throne for the manger; glory, honour and power for humiliation, poverty and death. ¶"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:"—Philippians 2:5-7. He, the matchless Son of God, alone could be the "Light of the world." "The lamp that shineth in the dark." It was the wondrous love of God that sent Him and it was His own wondrous love that enabled Him to suffer all things that we might be saved. ¶The first Christmas brought "Light" to this dark world. Are you on this Christmas day living in the darkness of sin knowing not the "light of the world"? If the Lord Jesus Christ is not your Savior from sin and then master in your life the darkness of sin is still upon your soul, your eyes are still blinded and your life is empty—an empty void. Today—Christmas Day—He says to you, "I am the light of the world, he that followeth me shall have the light of Life." May this Christmas Day be the entrance of light and life into your life.

—Evangeline M. Crawley



Homer Hammontree Became a Gospel Soloist by Prayer

By Carrie E. Van Lissel, Fairfield, Ia.

HOMER HAMMONTREE and I sat on the platform of a temporary tabernacle after several hundred school children had left the Saturday morning's meeting. He leaned forward, and with a sincere gleam in his eyes, said,

"I had tried and tried to get that tone. One day when I came to the voice instructor under whom I studied in New York, I told him that I could sing the tone he required. But I found I couldn't.

"Disappointed, I went to my room, dropped on my knees, and put it up to God. I told Him I was doing this for Him and asked Him to enable me to sing a correct tone."

The next day when Hammontree repeated the tone in his voice lesson his instructor praised him for it. He replied, "I didn't make that tone. God made it for me."

This answered prayer was a kind of epoch in a life of answered prayer. When Homer Hammontree was but four years old, he unconsciously took the first step toward that tone. He lived "down South," in Marysville, Tenn., although one could hardly know it until he heard Mr. Hammontree relate how he had developed the word "earth" from his southern "o-ith."

"You know," said Mr. Hammontree, "it's all right in speaking; in fact, some people think we southerners speak rather 'cute.' But when it comes to singing—that's another matter."

During his high school and college days he took surer steps toward the desired tone under the direction of private voice teachers; and when he continued his voice training in Chicago, he trod more hopefully. He had practiced and prayed, and he attained.

God gave Hammontree this tone for a purpose. When he was but a boy being

"just raised on old-fashioned gospel music," he prayed and contemplated his vocation. He heard the command: "Be an evangelistic singer—not a preach-



Homer Hammontree

er, a singer. Sing souls into the kingdom."

As he recalled this command, he reflected, "I have done some preaching, but I believe God has allowed me to sing into the kingdom souls that would never have come by any other method."

As the years sped by, Hammontree became strengthened in his conviction. In Chicago, when offered a position in concert he declined to accept it, not because he believed it wrong for a Christian to sing in concert, but because God

wanted him in a field different from that. When he went to Oscar Seagle, a great voice instructor, he explained to him that he was determined to become an evangelistic singer. Mr. Seagle, himself having served in the evangelistic field, understood his purpose and approved his choice. Since that time, Mr. Seagle has never ceased to encourage him or to rejoice in the work that he is doing.

Because this gospel singer accepted God's plan for his life, God provided the encouragement, and the development of talent necessary for his success. "God helped me. I think I had a right to expect Him to help me. I believe anyone who is willing to go all of the way with Jesus has a right to expect Jesus to go all of the way with him."

God still guides him. When he taught in the Moody Bible Institute, God answered his prayers by giving him the wisdom to "answer this question, and that question, you know."

But it is no wonder that God directs and uses a man who has such an attitude toward life. When I asked him, "What principle guides your selection of songs for the evangelistic services?" he repeated a statement he had made earlier to the choir, that he selects each song because it expresses the gospel.

"I want to sing from my heart to the hearts of my hearers," he said; "I do not want merely to tickle their ears."

"Do you think it well to use negro spirituals in revival meetings?"

"I use them infrequently. Perhaps, I do not use them as often as I should. Some of them are classics, and many are being sung in concert today, but the ordinary audience expects a laugh from the spiritual which to every sincere negro is the very soul of his being."

Letter to a School Girl

By Rev. John G. Reid, A. M., Ph. D., Spokane, Wash.

The following is part of a letter to a student in a state institution who objects to being required to study text-books openly teaching or endorsing evolution.—Editors.

IT IS of the utmost importance that you have the real reasons why we strenuously oppose the teaching in tax-supported schools, of "the evolutionary hypotheses"—any of them, whether of Darwin, Lamarck, DeVries or any other. Here are some of the most important:—

1. What is being taught is not "science"; i. e., classified and co-ordinated knowledge, based upon verifiable and verified facts, but "a tentative hypothesis as yet unproven" and we believe "unprovable." Later it may be shown to have a solid basis in verified and in-

disputable facts. When that has been done, we shall wish it Godspeed.

2. Contrary to fact, reason and common-sense, evolution, including that of man from the lower animals, is being taught to be "a continuous progressive change from lower to higher, from simpler to more complex forms as the result of the operation of resident forces acting in accordance with certain fixed laws." In other words, as the undirected, uncontrolled operation of blind, unintelligent "force" or forces denying (precluding) the intervention of any outside force or "forces," thus eliminating the

supernatural altogether. It is a philosophy of pure Naturalism. And while not all evolutionists go so far as this, the real exponents of organic evolution have prided themselves upon having evolved a system which has neither need, nor place, for God; whether as Creator, Preserver, or Governor of what we call "nature."

3. The open, avowed, published "object" of the Science League of America is "to keep the doctrine of evolution in our public schools and to keep the book of Genesis out!" This it is which has

Moody Bible Institute Monthly

so solidified Christian sentiment in opposition.

Our contention, sustained by decisions of the Supreme Court of the United States, is that as parents and tax-payers, we have the right to say what shall *not* be taught to our children. If in deference to our Jewish or Roman Catholic fellow citizens, the Bible is to be kept out of our schools because of alleged infringement upon their distinctive and cherished beliefs, we insist that anti-biblical, materialistic, naturalistic philosophy shall also be kept out.

Our public schools must be kept "non-sectarian"—neutral. Evolution as it is taught is sectarian, inasmuch as it openly teaches not only the Holy Bible but some of the most cherished beliefs of a very large proportion of those whose taxes support these institutions and pay these teachers.

4. Evolution, as it is taught, involving the genetic ascent of man from the lower animals, inculcates and fosters a philosophy of life which, if unchecked,

will in another generation be the ruin of our nation. Recognizing no accountability to any one or anything beyond our own natural instincts, it undermines all moral responsibility. These "instincts" being inherited from brutes,—brutish, animal expressions thereof in conduct, however much they may be deplored, cannot with justice be condemned. Darrow was, of course, extreme; but he was rigidly logical as in his defense of those young Chicago murderers, he argued that they were not to blame, that they could not help carrying out inborn, inherited, instincts and tendencies. These were not his exact words but that was the gist of his defense.

5. If any further reason is needed, evolution is instilling into our children and youth at their most impressionable age, the uttermost *nonsense* against which when stripped of their high-sounding "scientific" (?) verbiage, the plain common sense of men and women of average intelligence revolt.

But "this is a violation of academic freedom," it may be said. Academic

freedom has more than once been subordinated to the public weal. The ousting of teachers, the prohibition of text-books teaching or defending Marxian, or bolshevistic socialism, or anarchy of the I. W. W., Emma Goldman, *et al*, type—or "pacifism" in time of war, etc., has uniformly been sustained by the highest courts.

It were not difficult to suggest other lines "contrary to public policy,"—subversive of public morals, contributory to juvenile delinquency, etc., protest against the teaching or defense of which in our schools would elicit no such outcry, rather the heartiest approbation from all.

Yet, in evolution, as it is taught, is a virulent "germ," involving in its development possibilities of the worst of these, which we cannot view without grave apprehension.

Does any one longer wonder at our resolute opposition to the exposure of our children and youth—the hope of our nation, to such perils, *at our expense*?

Union Bible Conference in Boston

By Rev. A. Z. Conrad, D.D., Boston, Mass.

ON Sunday evening, October 24, there was inaugurated in Boston a Bible conference under the direction of the Moody Bible Institute. It was the first conference of the kind held in Boston. Boston is a stronghold of Modernism. On the other hand probably no city in America has a stronger group of sturdy evangelicals than Boston.

The conference was inaugurated by addresses from Dr. James M. Gray, on the subject, "What Christ Means to Me," and Dr. J. Gresham Machen, on the subject, "Do We Need Christianity?" These addresses set a high level precedent for the entire conference. Dr. Gray's address vividly portrayed the person and work of the Christ of the Gospels, while Dr. Machen fervently presented the claims of Christianity upon the present generation.

The five days of the week from Monday to Friday witnessed large gatherings three times each day. Dr. Machen gave a powerful address on Monday noon and again on Monday evening. In the afternoon of Monday Dr. Gray began a series of masterly presentations from an exegetical standpoint of the epistle to the Hebrews. These afternoon expositions were all splendidly supported and there was a deepening interest all through the week.

The speaker on Tuesday was Dr. Leander S. Keyser, professor of Systematic Theology in the Lutheran Divinity School, Springfield, O. He spoke at noon and in the evening to large audiences of scholarly and devout people, who received his message with the deepest satisfaction. His evening address on "Why the Son of God Came to Earth in Human Form," was a profound study of

the person of Christ as related to redemption. Dr. Keyser's method is didactic but was not lacking in fervor and eloquence. His addresses were inspiring and uplifting.

On Wednesday the speaker of the day at noon and night was Rev. Dr. Victor I. Masters, of Louisville, Ky. His viewpoint was that of an editor rather than a professor, and he gave a very graphic picture of the theological and religious conditions in the Southland. His addresses were also full of evangelical fervor and a plea for larger consecration to Christ and the church.

On Thursday both at the noon hour and in the evening, Dr. Harold Paul Sloan, of the Methodist Episcopal church, Haddenfield, N. J., gave two powerful addresses contrasting the ideals and doctrines of Modernism with those of evangelical Christianity. In the evening, his address was in reality a resume of Christian doctrine in its development from the beginning until the present time.

On Friday, the concluding day, in addition to the expository work of Dr. Gray, there was a great historical address by Dr. John Alfred Faulkner, of Drew Theological Seminary, on the subject, "Was John Wesley a Modernist?" The address was not only full of historic interest but a revelation of the evangelical fervor which characterized the entire Wesleyan movement. The conference was brought to a happy and profoundly serious culmination when Canon F. E. Howitt gave his wonderfully beautiful address on the subject, "The Precious Blood of Christ." The address was tender, sympathetic and powerfully appealing. It carried conviction with it from first to last. Canon Howitt had an

audience that filled the church to capacity, standing room and all.

Dr. James Gray presided at the various sessions. The conference was the result of an invitation extended by Park Street Church and its pastor, who was present on the platform with Dr. Gray at nearly every session of the conference. The noon day services were all broadcast, making it possible for a large number of people to enjoy the eloquent addresses of the noon hour.

Quietly working behind the scenes in preparation for this conference was Rev. Harold P. Blanchard, the Moody Institute representative for New England. Mr. Blanchard is wonderfully efficient in this department of preparatory work. Quiet, unobtrusive and persistently active, he did much to make the conference the success it was. Dr. George H. Dowkontt, of Brooklyn, N. Y., secretary and treasurer of the conference committee, rendered valuable assistance. A moving picture presented Friday afternoon, the last day of the conference, showed in detail and in an excellent manner the work and life of the Moody Bible Institute.

We know of no other cause nor any other sort of a conference which could have brought together three times daily great congregations of people, many of whom came from a considerable distance to show their profound interest in evangelical Christianity.

It clearly revealed the fact that the profounder truths of the gospel of Christ have a tremendous hold upon the people. Boston will be more than hospitable to such a conference when it comes this way again.

World's Evangelical Alliance

Invitation for the Annual Universal Week of Prayer

Sunday, January 2, to Saturday, January 8, 1927 (inclusive)

To all who in every land call upon God through His Son, our Saviour, Jesus Christ.

Beloved Brethren in the One Lord: During the past eighty years God has honored and blessed the World's Evangelical Alliance in helping His people in all lands to realize and manifest their oneness in the Saviour Jesus Christ. Since 1846 its annual call to united and universal prayer has gone forth without a break, and we are thankful to know that the response in 1926 was wider than in any previous year. This fact reassures us as again we send forth the invitation to fellow-Christians everywhere to unite on the threshold of 1927 in the mighty work of intercessory prayer.

The call to intercession is specially urgent in view of the high hopes as well as the immense problems of our time. From the mission fields there has come a world call to the people of God for the furtherance of the work of evangelization, and the establishment of the Saviour's kingdom upon earth—for He must reign until He hath put all enemies under His feet. At the home base there is, thank God, a new longing to remove the difficulties which seem to hinder progress, and a wistful seeking after unity of heart as well as of organization.

These and other evidences that our

divine Lord is preparing some new thing for us, and that He is about to display His power and to manifest Himself to His church, it may be in person, encourage us to unite in prayer.

On the other hand, our age is full of unrest. In spite of all efforts towards peace and goodwill the spirit of lawlessness, of international suspicion, and of actual warfare, seems to be increasing. We need not linger over dark details that are only too familiar. Rather would we remember with unspeakable gratitude that the Lord who orders the ages (Heb. 1:2) is on the throne. All authority in heaven and on earth is in His hands. He is aware of all the present portents. Through the changing years He Himself remains unchanged; and He is able to do exceeding abundantly above all we ask or think in meeting the needs of His people and the heart-hunger of all mankind. "Jesus Christ is the same . . . to-day" (Heb. 13:8). As we gather in His name let us remember, concerning prayer, three outstanding facts for our encouragement:

I. *It is God's will.* Let us have no misgivings here. He invites us to pray. He urges, nay, He commands us to pray. He encourages and persuades us to pray by His definite assurance of response and reward. Let us therefore

come boldly unto the throne of grace.

II. *Christ has set us the example.* He prayed on earth. He intercedes in heaven. What other reason do we need for praying? The Lord's example is for His followers the end of all controversy. It is enough for the disciple that he be as his Master.

III. *Christ promises His presence.* Let us take Him at His word, and in all our gatherings, expect Him to be literally and truly with us. He holdeth the seven stars in His right hand, and walketh in the midst of the seven golden candlesticks. Too often through unbelief have our eyes been holden that we should not know Him. Jesus present with us! Did we but believe it as we should and ever abide in the fellowship and power of that unseen presence, what an era of revival would dawn for the church of the living God, and what boundless possibilities of blessing for the world He died to save! Why should it not be? We are not straitened in Him. He is mighty to save. He waits to be gracious. He marvels at our unbelief.

Therefore with contrite humble hearts let us seek His face. Let us seek Him, while He may be found. But let us come earnestly, with full assurance of faith, for Himself hath said, "Ye shall seek me and find me *when ye shall search for me with all your hearts.*"

Topics for Universal and United Prayer

SUNDAY, JANUARY 2

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"I have considered the days of old, the years of ancient times . . . I will remember the years of the right hand of the most High" (Ps. 77:5, 10).
"A glorious throne, set on high from the beginning, is the place of our sanctuary" (Jer. 17:12).
"The fear of the Lord is thy treasure" (Isa. 33:6).
"Be of good cheer" (Matt. 9:2; 14:27; Acts 23:11).
"Behold I have set before thee an open door, and no man can shut it" (Rev. 3:8).

MONDAY, JANUARY 3

THANKSGIVING AND HUMILIATION

"Let us come before his presence with thanksgiving. Let us kneel before the Lord, our maker" (Ps. 95:2, 6).

THANKSGIVING—For the goodness and mercy of the past year; for the long suffering of God toward us. That now is our salvation nearer than when we first believed. That despite our failures and unfaithfulness God still sets before us an open door for service.

CONFESSION—Our unbelief, our half-hearted service. Our secret sins, our sins remembered, and forgotten. Our love of ease, our neglect of prayer, and of the Word of God.

PETITION—"Wilt thou not revive us again that thy people may rejoice in thee?" (Ps. 85:6).

SCRIPTURE READINGS—Psalm 95; 103; Acts 1:1-8; Galatians 5:16-26.

TUESDAY, JANUARY 4

THE UNIVERSAL CHURCH

"The church of God which he hath purchased with his own blood" (Acts 20:28).

THANKSGIVING—For Christ's love to His Church, and for the gracious purposes for which He called it into being. For the quickened desire after unity among the members of His Body. For the increase of clarity, and for an awakened social conscience among believers.

CONFESSION—Our need of greater personal holiness, that Christ may be magnified in our bodies. Our lack of love for souls. Our unreadiness to serve and to bear witness. Our timidity and pride.

PETITION—For all ministers, preachers, church workers and members. For all who are discouraged and joyless in their work. For lapsed members that they may be restored. For a fresh anointing and renewal of the Holy Ghost. "Restore unto us the joy of thy salvation" (Ps. 51:12).

SCRIPTURE READINGS—Psalm 133; John 3:25-36; 2 Corinthians 5:14-21; Ephesians 2:13-22; Revelation 1:10-20.

WEDNESDAY, JANUARY 5

NATIONS AND GOVERNMENTS

"He made of one every nation . . . that they should seek God" (Acts 17:26, 27, R. V.).

Let us in a few moments of silence seek to realize the presence of the Lord Jesus, who makes us one in Him with our brethren of every nation.

THANKSGIVING—For all efforts to promote better understanding and more kindly relationships between nations. For a quickened sense of international brotherhood. For that measure of success which the League of Nations has met with in promoting peace and goodwill.

PETITION—For peace in our time, national, international, and industrial. That the nations may be delivered from materialism and defective moral standards by their recognition of Christ and His teaching. That rulers and governments may submit themselves to the guidance of God as they seek to discharge their great tasks and responsibilities. That the present spirit of lawlessness may be restrained and replaced by the heavenly wisdom which is pure and peaceable. That the evils of impurity, intemperance, and gambling may be over come through the preaching of the gospel. That especially in lands long privileged with the knowledge of Christ the Lord's Day may be rightly observed.

SCRIPTURE READINGS—Deuteronomy 6:1-15; Psalm 87; 1 Timothy 2:1-6; Revelation 7:9-17.

THURSDAY, JANUARY 6

MISSIONS

"All the world . . . every creature" (Mark 16:15).

THANKSGIVING—That there are no frontiers in the Redeemer's kingdom, no "home" and "foreign" fields, for "the field is the world." That God so loved the world that He gave His only Son to save it, and calls upon His church to bear witness to Jesus and His so great salvation. For the response to that call made by the church during the past year. For all devoted missionary service, and for the blessing with which God has sealed it.

PETITION—That the gospel may be fully preached to the ends of the earth. That the Lord of the harvest will send forth more laborers into the ripened fields. That the church may ever keep in mind that her first duty is to evangelize the world. That native

converts may be faithful witnesses to their unevangelized neighbors. For the work of all Bible societies. For missionaries in special difficulty at this time of unrest in China, and elsewhere.

SCRIPTURE READINGS—Psalm 145; Isaiah 60; Matthew 8:5-13; Acts 10:34-48; Revelation 21:1-4; 21:22-22:5.

FRIDAY, JANUARY 7

OUR YOUNG PEOPLE

"The promise is unto you and to your children" (Acts 2:39).

THANKSGIVING—For the faithful work of Sunday-school teachers, Bible class leaders, and Christian workers in all young people's organizations. For all young lives which have been yielded to the Saviour during the past year. For the work of all agencies that promote the habit of daily Bible reading among the young.

PETITION—For parents, that they may realize their opportunities and responsibilities in training their children for God. For all who influence the young people of our land, teachers, professors, writers. For a blessing upon our homes, and for an increase in the habit of family worship. For all Christian work and witness in schools, colleges and universities.

SCRIPTURE READINGS—Psalm 119:1-16; Matthew 19:13-22; John 4:46-54; 2 Timothy 3:10-17.

SATURDAY, JANUARY 8

THE JEWS AND THE HOME BASE

"God hath concluded them all in unbelief that he might have mercy upon all." (Rom. 11:32).

THANKSGIVING—For many signs among our Jewish brethren of a new interest in the claims of the Lord Jesus Christ. For all the blessings which have come through Israel to the world.

PETITION—For Israel, that they may be saved from the materialism, agnosticism and superstition so largely prevalent among God's ancient people. That Israel may discover in the Lord Jesus, their long-promised Messiah. For all missionaries in our cities and towns; and for all who work among the friendless and fallen. That believers in this day of good tidings may not hold their peace. That God's blessing may continue to rest upon the World's Evangelical Alliance and its world-wide operations.

SCRIPTURE READINGS—Isaiah 1:1-20; Jeremiah 16:10-21; Mark 5:15-20; John 12:37-50; Romans 9:1-5, 27-33.

\$10,000 a Year Selling the Very "BEST SELLER"

Of Them All—the Bible!
*Something About Ray E. Koken,
Who Earned That Sum in 1925*

By David I. Day



Ray E. Koken, one of the world's most successful Bible salesmen

"To succeed at selling is the real test of leadership in a world which has always belonged to the fighters," says Ray E. Koken of Cedar Rapids, Iowa, a young man still on the sunny side of thirty, who proved his right to a seat among the leaders by collecting over \$10,000 in 1925 from Buxton-Westerman Co., a well-known Chicago Bible publishing house.

This sum represented commissions on New Indexed Bibles Koken sold, and a small commission on those sold by young college men and women whom he has trained to sell during their college vacations.

"I like to get bright, aggressive students in the great and growing field of direct selling," he declares. "Since selling has revolutionized the lives of a large number of men whose names adorn the pages of history, I like to think that salesmanship may be developed in some of these young fellows to the extent that they may drop plans they have made and take up selling as a permanent life work. No greater field could they select!"

Just four years ago Koken started on the way to super-success. He was nearing the close of his college course at the University of Nebraska, with his life plans very uncertain. His sole experience had been selling an educational set of books during the summer months. At this work he hadn't distinguished himself, since, as he explains it now, he regarded it as a *stepping stone to something else*.

"I never like to waste time now with a man who talks of getting a selling job to tide himself over a lean spell," he says, "but I recall with some shame the time when I had no better conception myself of the dignity of selling, nor of the great opportunity it offers."

One day he happened to attend a lecture on "Personality" given by G. C. Buxton, President of Buxton-Westerman Co., who has trained hundreds of successful salesmen. After the program was over Koken took Mr. Buxton aside and asked him all the questions about this sort of work he could think of.

The next day when Buxton came to his

office at 8:30 Koken was waiting at the door. All that day, and until late in the evening, the young man plied the publisher with questions.

"The next day I decided I could sell New Indexed Bibles, not merely as a makeshift but as a lifetime job," he declares. "It was the wisest and most profitable decision I ever made!"

Koken went to Aurora, Illinois, and at the end of four days came back to the office with twenty orders! In a short time he had piled up 100 orders, and was making money faster than he had ever made it in his life.

Then the company sent him out to the University of Nebraska to line up a number of students to sell New Indexed Bibles during the summer. He contracted with several of his old schoolmates, and he led fifty students into the green pastures of bare-handed selling. Today, from these students, he has built a strong year-around sales organization and during the summer months directs the activities of students he has trained in five colleges and universities.

"A number of men whom I induced to sell New Indexed Bibles with me four years ago are still in this organization," Koken says proudly. "A large number of them are making from \$3,000 to \$5,000 yearly, and have still better things ahead of them."

No salesman in the subscription book business in the United States has a cleaner, better record than Ray Koken, but there are a number whose natural brilliancy and personality outshine his.

He sold himself irrevocably on the New Indexed Bible, had the manhood to fight off all discouragements, and is now in greener pastures, with an income larger, possibly, than that of any other man in his college class of four years ago.

In the career of this clear-thinking young man are a number of high points which explain his wonderfully well-rounded four years of placing New Indexed Bibles in the homes of rich and poor. They are characteristics within the reach of all men and women in sales work.

He went into the business with a keen realization that it meant work. He knew that he would meet sales resistance and that with every call someone was sold—either he was selling the other fellow, or the other fellow was selling him. He took with him on his first trip to Aurora a remarkable amount of persistence. No man can succeed in these days without that ingredient in his make-up.

Koken knew his line when he started out. It has been said that he asked the company officials 300 questions before he rang a single door-bell!

He has the attitude of mind which enables him to follow all instructions minutely, promptly. He never argues with the home office. He makes no excuses. He does what his employers tell him to do. He's a good soldier in the ranks of business.

"There are three fundamentals underlying sales, process as I see it," Koken declares. "They are: Knowledge, Enthusiasm, and Industry."

Success like Koken's, is possible only from hard work, proper training and a quality product. Mr. G. C. Buxton, invites every reader of this magazine, interested and anxious to equal Koken's record, to write him at once. His years of experience in training Super-salesmen, are yours for the asking. Today, hundreds of super-salesmen trained by Buxton, are earning well over one hundred dollars every week, and every year under his plan, their earnings steadily increase.

Few salesmen realize the big money Bible Salesmen are earning—it is today and will be for generations to come, the greatest and easiest seller of all Books. As soon as the salesman announces he is selling Bibles, people invariably ascribe to him, ideals and virtues he may not possess.

The New Indexed Bible, that Koken sells, has many exclusive, attractive features, that Bible students want, no matter how many Bibles they may own. It is beyond a doubt the finest, and best Bible published.

Just write Mr. G. C. Buxton, Bible Dept., 23 W. Elm Street, Chicago, today—he will gladly send you "The Index to Success" which he publishes every month, as well as show you how to start and succeed as a New Indexed Bible Salesman.

Remember the Holy Bible has two thousand years of good will back of it, and as a book it will always remain the World's Best Seller. Write today for full particulars. State age, education and previous experience.—*Advertisement*.

Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

MORMONS WILL BUILD FIVE NEW TEMPLES

Mormonism has had only one great temple, that in Salt Lake City, but it is now to be matched with five others. One of these, to cost a million dollars, is now in process of erection at Mesa, Ariz. We are informed that while this building is in process of erection, it may be viewed by "Gentiles."—*Christian Century*.

A BILLION FOR THE BARBER

Women's invasion of barber shops has pushed barbering close to the ranks of billion dollar industries in the United States.

Five million women in the United States visit barber shops regularly to have their hair cut, curled, and waved and to take scalp treatments. But men are the main support of the barber trade, and they leave an average of \$750,000,000 a year in America's tonsorial establishments. Expenditure for haircuts and shaves by 40,000,000 males above the age of 18 is estimated at \$500,000,000 annually. Hair tonic costs the nation \$100,000,000 a year, while \$50,000,000 more is spent on shampoos, hair singing, and scalp treatments.

Care of the face is becoming increasingly important to the American business man, which is indicated by the fact that \$100,000,000 is invested in facial massages.—*Chicago Tribune*.

THE AMERICAN CROESUS

Today, with a national wealth estimated at close to four hundred billions of dollars, the United States overlaps England, France and half the continent of Europe. Of a total world wealth of a trillion dollars, it claims a solid forty per cent. Its lien on the wealth of other nations stands at close to twenty-five billions—twelve billions of war loans and the balance in foreign investments. It has more money in Canada than has England. It has over four billions afloat in Latin America.

An average day's wage in America today will buy four times the necessities of life which a day's wage will buy in Milan, Vienna or Warsaw; three times what it will buy in Berlin or Brussels; twice what a workman can purchase in Amsterdam or London.

As tangible evidence of our national wealth, we have, among other things:
250,000 factories
750,000 retail stores
250,000 miles of railroads
27,000 ships
300,000 miles of surfaced roads
35 billion tons of coal in the ground
6 billion barrels of oil

And no one knows how many radio sets.
—*World Review*.

THE BIBLE AND ENGLISH EDUCATION

"The English language, English literature, and English character have probably been more molded, shaped and inspired by the English Bible than by any other influence, literary or educational. Once this fact is grasped, the absurdity of leaving it out of the national system of education for people of English blood and English tradition becomes obvious."—*Dearborn Independent*.

THE GREATEST NEED

What is the greatest need of our Sunday-schools just now? An adequate teacher training program. Our city training schools and rural institutes can only touch the edge of our teacher training task. No field force we could possibly enlist can train Sunday-school teachers. The final and complete solution awaits the adoption and the execution of a definite program of teacher training in each church. Until our churches are prepared to take care of the teacher training in an adequate way we cannot hope for complete success. In the meantime all we can do is to keep on with training schools and institutes, training a few and creating sentiment for more of the work under local leadership.—*Baptist Bulletin*.

DEMOCRATIC DEVELOPMENTS IN PALESTINE

For the first time since Britain was given the mandate for Palestine, that unique people are to have a new and startling experience. There are to be general municipal elections and the country is much excited over the approaching event. There are now in Jerusalem 60,000 inhabitants, of whom 37,000 are Jews, while Moslems and Palestinians comprise most of the remainder. This change from long centuries of oppressive Moslem rule is significant, as it intimates the new regime of freedom in thought and action which has finally come to the inhabitants of the city, so long "trodden down by the Gentiles till the time of the Gentiles is fulfilled." Much is being written about the dominant people in Palestine, and the fear has been that a majority of either Jews or Moslems would create suspicion and jealousy and rivalry, which would militate against the evident constructive purposes of Britain. It is a happy omen for the present that the religious elements are divided so nearly equally. Railroads and automobile routes are not democratic in themselves; but wherever they extend their lines, democracy begins to take on new life, for they bring world vision to the plain people; and it is the plain people who maintain a democracy.—*The Presbyterian*.

THE SPADE CONFIRMS SCRIPTURE

An important discovery has been made in the valley of Lystra, where Paul and Barnabas were mistaken for Mercury and Jupiter, and with difficulty prevented the people offering sacrifices to them. An altar has been discovered to Jupiter and Mercury, with evidence that this was the center of the worship of these two gods. Once more the Acts of the Apostles is confirmed by long-buried evidence.—*United Presbyterian*.

INTERESTING THE ABSENTEE

It is said automobiles keep half the voters away from the polls and "absentee balloting" is suggested.

Also, "golf keeps men away from the churches."

The remedy is to make politics as interesting as motoring, religion as interesting as golf. With Henry Ward Beecher in a big church, or Billy Sunday in a revival tent, the caddies, not the clergymen, would complain.—*Arthur Brisbane in the Chicago Herald and Examiner*.

WHO RUNS THE CHURCHES?

Figures secured from the ministers of 96 Chicago churches with an average membership of 230, show the occupational groupings of the male members of these churches compared with the vocational distribution of the population of the entire city, according to the 1920 census.

City as a whole	Church Membership
5.4%..... Professional.....	9.0%
8.6%..... Business men.....	6.8%
21.0%..... Clerical.....	31.7%
20.6%..... Skilled manual.....	17.3%
36.7%..... Unskilled manual.....	18.1%

A further study was made of the personnel of the official boards of these churches. Figures were received from 73 churches with an average of 15 officials each. The vocational classification follows:

Professional service.....	16.63%
Business men.....	24.27%
Clerical workers.....	30.00%
Skilled manual.....	21.72%
Unskilled manual.....	6.36%

—*Federal Council of Churches*.

CIGARETTES FOR WOMEN SCORED

An attack on use of cigarettes by women was made by the Methodist Board of Temperance, Prohibition and Morals at a recent meeting.

While stating that the use of tobacco is not a vice, the board says, "The American man likes the American woman as she is. He does not want her to take up a habit which for generations was closely associated with prostitution."

"Smoking by women in America is largely confined first to prostitutes, second to high society women who have money but have not or are not loyal to family traditions; third, to poor little flappers with holes in their stockings who want to imitate the society dames. But these unfortunate women are comparatively few in number."—*United News*.

Moody Bible Institute Monthly

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Age	Rate	Age	Rate	Age	Rate
1 to 30	4.0%	55	6.0%	68	7.3%
31 to 40	4.5%	56	6.1%	69	7.4%
41	4.6%	57	6.2%	70	7.5%
42	4.7%	58	6.3%	71	8.1%
43	4.8%	59	6.4%	72	8.2%
44	4.9%	60	6.5%	73	8.3%
45	5.0%	61	6.6%	74	8.4%
46	5.1%	62	6.7%	75	8.5%
47	5.2%	63	6.8%	76	8.6%
48	5.3%	64	6.9%	77	8.7%
49	5.4%	65	7.0%	78	8.8%
50	5.5%	66	7.1%	79	8.9%
51	5.6%	67	7.2%	80	9.0%
52	5.7%				
53	5.8%				
54	5.9%				
		Over 80—9.0%			

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DON O. SHELTON, Editor

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FROM AN APPRECIATIVE READER

"You say that if I have been seeking a magazine full of fresh inspiration, friendliness and worth-while information I will find it in **THE BIBLE TO-DAY**. I am in hearty sympathy with your statements, because I had been a former reader and subscriber of **THE BIBLE TO-DAY** years ago, back East in Newark, Ohio. I well remember what a nice-appearing, attractive, inspiring monthly magazine and welcome visitor it was, and it was so nice to hand to friends.

How it came about that I discontinued it, I do not remember in particular, but I suppose it happened when I was totally unable to work on account of sickness. However, . . . I will not delay in sending you my subscription again."

Lincoln, Nebr.

—J. S.

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THE BIBLE TO-DAY

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New York City

5,581 VIOLENT DEATHS IN NEW YORK

New York, the country's biggest city, gives some interesting death facts for 1925.

Nine hundred and ninety-four killed themselves. Five thousand five hundred and eighty-one died violent deaths. Gunmen, bootleggers, etc., contributed to the totals. Automobiles killed a good many—but foolishness is the real killer—foolish eating, drinking, worrying, rushing. Millions kill themselves that do not know it.—Arthur Brisbane, in the *Chicago Herald and Examiner*.

BIBLE IGNORANCE OF VIRGINIA PUPILS

More than two hundred high schools in Virginia have recently presented their students with a test designed to discover the amount of biblical knowledge possessed by the average pupil. Tabulation of 18,434 test sheets shows that these students made an average grade of 46 per cent. Pupils from city schools proved much better informed on the questions submitted than those from the country. Habitual attendants at Sunday-school were only 5 per cent wiser than the average.

The first question, "Who was the father of the Hebrew race?" was answered correctly by 37 per cent. On the second, "To whom did God deliver the Ten Commandments?" slightly more than 69 per cent were marked right. "Who was the first king of the Hebrew nation?" was answered correctly by only 20 per cent, while 30 per cent could tell who built the first Temple at Jerusalem. Only 9 per cent could name three Old Testament prophets. Highest marks were registered when the name was asked of the boy sold into slavery by his brothers, 81 per cent recognizing Joseph, but only 41 per cent knew of Ruth. "How many books make up our Bible?" could be answered correctly by only 31 per cent.

The questions based on the New Testament fared no better. While 76 per cent could name the village in which Jesus was born, only 26 per cent could name the town in which He passed his youth. There were 63 per cent who knew how old Jesus was when He said, "Wist ye not that I must be about my Father's business?" and 73 per cent knew who baptized Him. Only 35 per cent could name the first miracle. "The man living at Bethany whom Jesus raised from the dead" was named correctly by 45 per cent. The attempt to name three of the disciples was met successfully by 52 per cent; the name of the disciple who denied his Lord three times on the night before His crucifixion was known to only 49 per cent.

Only 18 per cent could name the first Christian martyr, and only 33 per cent could name the four Gospels. When it came to asking how many were converted at Pentecost, only 13 per cent could answer. And when asked who said, "Now abide faith, hope, charity," there were only 15 per cent who knew.—*Christian Century*.

Moody Bible Institute Monthly

IS THE CHURCH GAINING?

Is the professing church of Christ improving on the standards, and the zeal, and the evangelizing activities of the church of nineteen hundred years ago? There are certain passages in Acts that accurately describe the early church. They offer a startling contrast with the facts of today. For example, Dr. Palmquist, executive secretary of the Philadelphia Federation of Churches, who has been making a study of the progress of Protestantism in that city from 1915 to 1925, said frankly at a recent meeting that the results of the survey were "discouraging." This was his summary: "An average annual increase of only seven members a congregation was made during the last decade by twelve leading Protestant denominations of Philadelphia." That is, all the churches of the twelve leading Protestant denominations of this great city succeeded in adding to their membership only seven members each per year in ten years; the total evangelistic result of each church's testimony and activity was considerably less than one soul a month. Surely these sad facts are a call to every true Christian to confess before God the sins of the whole church, and one's individual share in this sin and failure, and to plead with God for that revival of the church, the body of Christ, which shall give true witness instead of false witness to His name.—*Sunday School Times*.

THE PAST AND THE FUTURE

Benito Mussolini does not seem to agree with Henry Ford that history is bunk. Neither does he fear that his Italian audiences will imitate the Sage of Archey Road, who declared that when an orator got to talking to Greece and Rome "I take me hat and goes home."

It wouldn't be very discreet for any member of Mussolini's audiences to walk out on the great duce, but we doubt if there are many of his Italian hearers who want to. There is no nation in the world to whom the appeal to history could be more aspiring than the Italian. Twice in the long story of our western civilization Italy has led the world. Rome was the synonym of all white civilization for a thousand years, and when, after the dark ages, the light was restored it dawned in Italy. The Italians have every reason to be proud of their past, to be intoxicated by the splendid memories of their race, and Mussolini's skill in evoking these memories is undoubtedly a good part of the secret of his astonishing influence. By this means he has brought the Italian people within his stern discipline, and we know of no more legitimate means in the possibilities of statesmanship. Whatever may be urged against the excesses of Fascist method, and whatever may be urged for the principles of liberalism which Fascism has trampled under foot, it must be conceded that Mussolini's invigoration of the Italian morale through his appeal to a justified pride of race, has been one of the most notable accomplishments in modern or, for that matter, in ancient statesmanship.—*Chicago Tribune*.

December, 1926

FINNEY ON MASONRY

The character, claims and practical workings of Free Masonry. By President Charles G. Finney of Oberlin College. President Finney was a "bright Mason" but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

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"Thirty-six had incomes not in excess of \$1,500,000. Incomes in excess of this amount, but not in excess of \$2,000,000, numbered thirteen; incomes over \$2,000,000 but not over \$3,000,000, were fifteen. There were four incomes between \$3,000,000 and \$4,000,000, three between \$4,000,000 and \$5,000,000, while three persons returned incomes in excess of \$5,000,000. These three returned a total income of \$27,955,319, an average of \$9,318,000."—*Chicago Tribune*.

BRITAIN'S FUTURE AND OUR OWN

One of the most important things in the paper for many days is the opinion of Dean Inge of St. Paul's that it seems unlikely that Great Britain's present

place as a world power will endure much longer. Yet we are likely to dismiss it lightly from our minds because we have never thought much about how we happen to hold our present happy position in the world.

Why is this question of Britain's future so serious a thing for the United States? Because we have so largely accepted the world outside as we found it. It astonishes most Americans to be told that for a century we have sat down in a security very largely provided by the British navy. For all its injustices, an order was recognized in the world which allowed us to go ahead and develop our own country and our own interests, with little thought of disaster.

We have largely escaped world problems. We have accepted without even realizing it that the spirit of world organization and order should be given or imposed by an island nation of 50,000,000 people.

It is a great thing to stand next to the top, protected by the man at the head from the necessity of fighting for one's position and largely free from the quarrels of those who are down below. It is another thing to accept the responsibility.

Our resources, our prosperity, our whole order, put us in a place where we must be one of the directors of the world or be in danger. And we have not had to think and plan and work and fight to hold this world order in place. We shall not take life so easily nor dismiss our problems so lightly if the British empire gradually loses its key position in the world.—*Milwaukee Journal*.

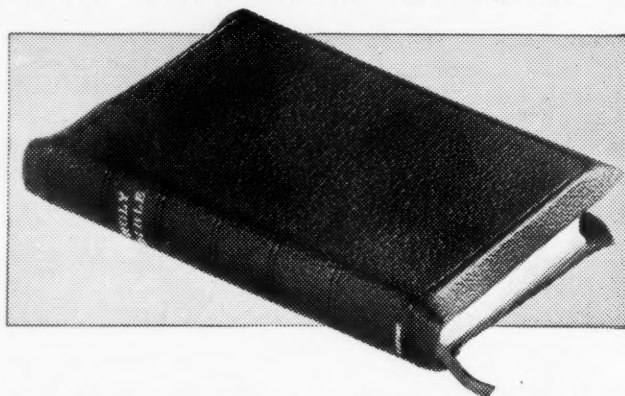
MARKED PROGRESS IN TEACHER TRAINING

A few years ago there were no professors of religious education, now there are scores of specially trained men and women in our colleges giving full time to this most important subject. Recent investigation shows that more than a thousand local churches in the United States now have full time directors of religious education, many of whom have been specially trained for their work. Two years ago the International Council of Religious Education recorded, and certified to co-operating denominations, about four thousand credits earned in training schools approved by the International Council. Last year about fifteen thousand such credits were recorded and certified to the denominational boards. During the school year ending August 31, 1926, about twenty thousand credits earned in standard training schools have been recorded by the International Council and certified to and accepted by the co-operating denominations.—*International Journal of Religious Education*.

"THE GREAT HUSH-HUSH"

"This is the broad age of suave tolerance. The soft pedal threatens at times to become our national symbol. Tolerance is our shibboleth; intolerance our greatest dread—and yet these are names that have not the remotest relation to the qualities we indicate by them. We must ever compromise. We must not speak our minds lest we offend. Our words must be so innocuous as not to displease anyone. 'Be bland' is the new commandment. Pollyanna-like, we can see no evil. Crime is a disease; we must pity and pet the criminal, not denounce him. Personal culpability no longer exists. We flutter with trepidation that our harsh words pain some gentle soul. Objectional social tendencies are not to be mentioned. Practices that have been condemned for centuries are nowadays condoned. Usury becomes respectable under the name of 'interest'; cupidity becomes praiseworthy ambition. Under the broad new tolerance, 'Thou Shalt Not' becomes 'Do As You Please.' The man who holds a definite view and expresses it, is to be avoided: he is dangerous! Vacillation replaces the straight line. The successful politician is the adroit pussyfoot, the popular man, the energetic gladhander. Talk all you will about the universal brotherhood of man or the lovely aspect of a spring flower. They are safe subjects. But beware of those subjects about which there is controversy. We are living under the smothering influence of the great hush-hush."—*The Dearborn Independent*.

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MINISTERIAL ETHICS

The Toronto *Globe* prints a religious editorial each Wednesday. Recently a minister of the Continuing Presbyterian church addressed two letters, characterizing its editorials concerning "The Resurrection Gospel" and "The Virgin Birth" as "archaic and obsolete in their point of view, and enslaved in the shackles of seventeenth century theology." The crushing reply of this great secular paper, in view of the ecclesiastical connections of this minister, is that the "point of view" he attacks is that of "the historic faith of the Christian church, the transcendent miracle of our Lord's entry into human life and the equally miraculous gospel of the resurrection." "The *Globe* fully recognizes," its editor continues, "the right of every man, whether in the pulpit or out of it, to hold whatever theological views or opinions he pleases. What we find it hard to reconcile is the ethical attitude of men in evangelical pulpits who subscribe to the doctrines of their church as being in accord with the Word of God and solemnly pledge themselves to maintain, and yet parade their belief or opinion that these same truths are 'archaic and obsolete,' and nothing more than 'religious palavers.' Surely the rightful place for such 'men is in some other theological fold.'"—*The Presbyterian*.

THE TURN OF THE TIDE

The Moderator of the General Assembly of the United Free Church of Scotland in his opening address on June 1 spoke on the above theme. To some of us the message seems almost like a voice from the throne. The Moderator, who has given his whole life to the quiet routine of ministry, and would so use another life if he had one, expresses the conviction that nothing but revival can make the church victorious in the midst of the crises of every sort that are disintegrating institutions throughout the world.

He asserts a second conviction—namely, that this sorely needed revival is at hand. We can hinder, obstruct, delay it—if our wills oppose God's will. Or we can cry, "As God will, so will we!" and sooner than we dream of, the windows of heaven will be opened and the evangel will be with power again.

"A Year of Evangelism" which is being encouraged by the Chicago Church Federation was publicly inaugurated Monday, September 27, by a group of meetings which were without doubt among the most successful in the history of the Federation.—*Chicago Church Federation Bulletin*.

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* * *

SOWING AND REAPING

Once when Spurgeon was asked to speak in the immense Crystal Palace in London, he went there one morning to test his voice in the building, and from the platform uttered these words:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Twenty-five years later Spurgeon's brother was called to see a dying artisan, who told this story:

"Twenty-five years ago I was working one morning on the dome of the Crystal Palace. I was a rank unbeliever. Suddenly there came a voice. 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' From that day till now I have served Christ."

God's Word will fulfill its mission if we are faithful in our testimony.—Alliance Weekly.

* * *

THE MINISTRY OF HARDSHIPS

The great composer Franz Schubert, who wrote "The Serenade," was the son of a poor schoolmaster. To eke out the family living the young man assisted his father in "A-B-C work," unspeakably distasteful to him. But he sought and found continual solace in his music, and the productions that came spontaneously and clamored for expression were multiplied and manifold. In one year he wrote one hundred and fifty songs, six dramatic works, two symphonies, and much church and chamber music in addition. Later an ardent and friendly admirer, discovering the straitened life and uncongenial drudgery, offered the composer a comfortable home with himself. There was glad acceptance and great appreciation of relief, but during the year following, although he wrote two of his finest songs, he did not do anything like the amount of excellent and lasting work which he had produced the year before under the stress and stimulus of adverse circumstances and the recourse to music as a relief. *It is often the greatest unkindness to make things too easy.*—Selected.

DIAMOND AS REFLECTOR

A diamond has no light in itself, it is only a bit of carbon. Put it in a cave and it will give no light. There is no light in it in its natural condition, but bring it out into the light, grind its sides down into numberless little facets, and it will reflect the light of the sun in marvelous beauty. So it is with us. *When God has cut away a good deal in us that is worthless and brought us out into His marvelous light, we too will flash back His glory and beauty with wondrous power.* Where does the cloud at sunset get its beauty?—A. B. Simpson.

* * *

HE GOT A NEW BIBLE

I remember in China when we were having times of refreshing from the presence of the Lord, a Chinese clergyman coming to me one morning and saying, "I've got a new Bible!"

I thought he had bought a new copy of the Scriptures. "No," he said, "it's not that. The Book that I have known for fifteen years is a new Book today."

The morning before that man had stood up and with tears confessed to a hindrance in his life that made it impossible for God's Holy Spirit to have full possession of him. That morning the thing that had stood in his way was put right, and the Spirit of God came in and flooded his heart and he seemed to have a new Bible.

Your difficulties about the Bible will be solved when the Spirit of truth, who alone can guide you into all truth, comes in and takes possession of your heart and life.—W. H. Aldis.

* * *

A CALL WITH A PROMISE

God said, "Certainly I will be with thee." What is the wrath of the king to one who has such a promise? What are the privations of the mission field and the discouragements of the carping critics with such a promise? The wife of a ship's officer was sitting in the cabin near him during a storm at sea. She was filled with alarm for the safety of the vessel, and was so surprised at his serenity that she cried out, "My dear, are you not afraid? How is it possible that you can be so calm in the midst of such a storm?" Rising from his chair he went out and got a sword, pointed it at the breast of his wife, and exclaimed, "Are you not afraid of that sword?" She instantly answered, "No." "Why not?" asked the officer. "Because I know it is in the hands of my husband, and he loves me too well to hurt me." "Then," said he, "remember that I know whom I believe, and that He holds the winds in His fists, and the waters in the hollow of His hands."—Selected and adapted, in *Teachers' S. S. Quarterly*.

HIS PERMIT

In Korea the Japanese officials now require all mission workers to be registered. A policeman stopped one of the Bible Society colporteurs and asked for his permit. "Here it is," said the colporteur, opening the last chapter of Mark, and pointing to the words of the Great Commission: "Go ye into all the world and preach the gospel."

He was allowed to pass on.—*Our Church Tie*.

* * *

MUTUAL HELPFULNESS

A child was lost in a great wheat field in the West. A large company of friends and neighbors gathered to search for the little one. For some time each went where he pleased and they crossed and re-crossed each others' paths many times, but they did not find the baby. Then one man had a bright thought. He lined up the men on one side of the field, and had them clasp hands, and shoulder to shoulder they went across the field and soon found the little one. Their efforts were not wasted, but all worked together. *Too much energy is wasted in Christian work by failure to work together. United effort counts here as in every other form of work.*—*Teachers' S. S. Quarterly*.

* * *

THE TWO MONKS

"I planted a little tree," said a monk, "and I prayed, 'Lord, send rain to nourish its life,'" and presently the environing earth was cool with refreshing showers. "And now, Lord, send sunshine to give it vigor," and under the expanding influence of the sun its rootlets struck deeper into the friendly soil. Time passed, and the monk said, "Send frost, Lord, to toughen its fibre," and the frost came with its icy touch, and in the morning when the sun was shining in his strength, the little tree died.

"I, too, planted a little tree," said his brother monk, "but I committed it to the care of my heavenly Father, and, behold, my little tree lives."—John R. Riebe.

* * *

A BROKEN BUCKLE

"Dr. James Hamilton," says a writer in the *Congregationalist*, "tells of a gallant officer who was pursued by an overwhelming force, and his followers were urging him to greater speed, when he discovered that his saddle-girth was becoming loose. He coolly dismounted, repaired the girth by tightening the buckle, and then dashed away like our Sheridan on his famous rise from Winchester. The broken buckle would have left him on the field a prisoner; the wise delay to repair damages sent him on in safety amid the huzzas of his comrades."

The Christian who is in such haste to get about his business in the morning that he neglects his Bible and his season of prayer rides all day with a broken buckle. He 'rides for a fall,' as the English say, and if he is tumbled into the dust he has nobody to blame but himself.

Moody Bible Institute Monthly

THE ROCK OF TRUTH

from whence streams
flow unto the

TREASURY OF GOD

Deut. 16:17—
Every man
shall give
as he is
able . . .

I Chron. 29:12-14—
Both
riches
and hon-
our come
of thee . . .
for all things
come of thee,
and of thine
own have we
given thee.

II Chron. 31:10—. . . Since
the people began to bring
the offering into the house
of the Lord . . . the Lord
hath blessed his people;
.....

Mark 12:41—And Jesus sat over
against the treasury, and beheld how
the people cast money into the
treasury

*The shaded section of the map
indicates N. E. India, where it
is conservatively estimated that
there are at least fifty million
Hindus, Mohammedans and var-
ious tribes of Animists (evil-spirit
worshippers) who are STILL
UNEVANGELIZED.*

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Progressive in Service
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as part of my love gift to the Lord with praise
and Thanksgiving.

Gen. 28:20-21—

And Jacob vowed a vow saying, If God will be
with me, and will keep me in the way that I
go, and will give me bread to eat, and raiment
to put on, so that I come again to my Father's
house in peace; then *shall the Lord* be my God.

Exodus 34:20—. . . None shall appear
before me empty.

Lev. 27:30-32—All the tithe of the
land, whether of the seed of the land,
or of the fruit of the tree, is the
Lord's

Deut. 8:18—THOU shalt re-
member the Lord thy God: for
it is He that giveth thee power
to get wealth

Deut. 15:10—Thou shalt sure-
ly give him, and thine heart
shall not be grieved when thou
givest unto him: because that
for this thing the Lord thy God
shall bless thee in all
thy works, and in all
that thou puttest thine
hand unto.



Young People's Society Topics

John C. Page

December 12

The Children of Our Community: What Shall We Do for Them?

John 21:15-17; Matthew 25:40

No definite rules can be laid down as to ways in which interest in children may be shown and obligations toward them met. Nevertheless we may gather from observation and experience some of the principles underlying intelligent Christian work for children.

First there must be a real interest in them and a sense of responsibility for them. No amount of organized work can take the place of personal relationship. The successful worker with children must aim to keep in touch with them, even though it be difficult because of unfavorable circumstances. One must know their names, their faces, their homes and surroundings in order to obtain the largest and best results. This interest must be prompted not by professional curiosity but by love. Only those who can answer the question of Christ, "Lovest thou me?" in the affirmative, are ready for or worthy of the commission, "Feed my lambs."

In the second place there must be a knowledge of child nature. One difficulty in work for children is that we start from our point of view instead of that of the child. It is good to look at things sometimes from the elevation of thirty-six inches above the ground level rather than sixty-five or seventy-two inches. It makes a difference, and the difference needs to be recognized.

Again in our work for children we need to have some clear and settled convictions, not only as to method but as to purpose. The children are to be brought to Christ to receive the blessings He has for them. The divine life is not inherent in human nature. It is an impartation from God. This is the clear teaching of Scripture. No psychology that runs counter to this can ever be adopted by the spiritually intelligent Christian. The knowledge of psychological processes is helpful in work for children, but it is no substitute for the grace of God. Much of the work now done under the name of religious education attempts to substitute natural processes for supernatural grace. Happy is that Christian worker among children who knows "the way of the Spirit" as well as the best educational methods. Nothing less than the recognition of Christ as the way, the truth, and the life, will meet the need of the children. The realization of this involves all that is meant in Christ's words, "born again," and will meet the spiritual hunger in the heart of the children. Around the crucified and risen Christ such matters as worship, instruction and service can be properly adjusted. Apart from Him and His atoning sacrifice these matters hang as spokes of a wheel without a hub.

The manner or method by which the child must be brought to Christ and related to His church we must not limit to certain prescribed formulas, but the fact itself must remain if we would save the children from the bitter experience of vague religiousness, which is the modern substitute for "the redemption which is in Christ Jesus." See Romans 3:24.

December 19

How Can We Express the Christmas Spirit?

Luke 2:1-20; 2 Corinthians 9:6-15

The Christmas spirit expresses itself best through adherence to the Christian message of salvation, sonship and service. Such adherence alone can preserve us from the grip and thralldom of that commercial spirit which has become painfully dominant.

We can express the Christmas spirit first of all by service. The spirit of Christ is the spirit of service: "I am among you as one that serves." This is always true and it is the essence of the Christian message for those who are the children of God through saving grace. The biblical or logical order is the one already indicated, namely, salvation, sonship, service. This order cannot be changed. The distribution of emphasis may be debatable, but the order of these things is beyond question. At this season of the year, service best expresses the Christmas spirit. Generosity reaches its high water mark at the Christmas season. This is only natural when we consider that the Christmas message revolves around John 3:16 and speaks of God who so loved the world that He gave. This is the great sacrificial gift and has led to sacrificial endeavor and effort all over the world by those who have entered into the salvation that God's gift provides. Giving is the constant activity of God.

Both in the Old and the New Testament this is the dominant note. In the historical survey of the divine dealings with Israel as found in Acts 13:17-43, the gifts of God are most prominent. He gave His people a land; He gave them leaders; He gave them a king; He gave them teachers; and at last He gave them a Saviour. The most God-like thing that one can do is to give and to give generously.

The principles of generous giving will be found in our Scripture lesson. The first is that of deliberate choice rather than giving from mere impulse when constrained by some pathetic or powerful plea. It signifies rather the adoption of this principle of giving as a life purpose. The second principle is that of cheerfulness. It implies willingness, plus gladness. God loveth this kind of a giver. The impelling power for generous giving is found in the closing verses of the lesson where reference is made to God's unspeakable gift. Those who have received this gift enter into the joy of salvation.

Concerning the fulness of this salvation the late Dr. W. H. Griffith Thomas has this beautiful paragraph in his book entitled *The Christian Life and How to Live It*: "Our defilement will be cleansed by the salvation of the gospel; our weakness made strong by its grace; our roughness made smooth by its power; our anxiety assured by its reality; our doubt removed by its truth; our tempest calmed by its peace; our darkness illuminated by its light; our sorrow alleviated by its comfort; our misery relieved by its joy; our defenselessness surrounded by its protection; our coldness warmed by its love; and our emptiness filled by its fullness. The whole circumference of our need will be forever met and perfectly satisfied in the treasures of the gospel of the living, present, divine, glorious Christ. And, therefore, comes now to each one of us the simple message, the old familiar invitation, 'O taste and see that the Lord is good; blessed is the man that trusteth in him.'"

December 26

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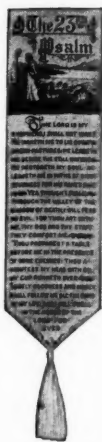
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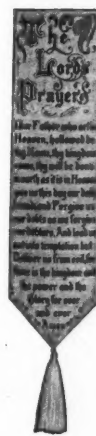
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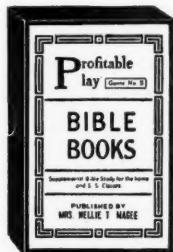
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The New Year—Its Possibilities
Deuteronomy 8:1-6; Philippians
3:13-14

In reviewing the experiences of his people Moses saw that there was a divine purpose in and over all. This finds expression in our first Scripture selection, especially in verses 3-5. Referring to the wilderness experiences and the trials of the way, Moses said, "Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, that he might humble thee and prove thee to know what was in thine heart." All of this had for its purpose that which finds expression in the following words: "That he might make thee know that man doth not live by bread alone, but by every thing that proceedeth out of the mouth of the Lord doth man live."

The lessons of the past then are all intended to teach us our dependence on God and the sufficiency of God to meet every emergency. The failures of the past are easily traceable to the loss of fellowship with God. This fellowship is determined by the Word of God. Some people are so busy with material things, living by bread only, that they forget the things that God has spoken, then life is committed to a great impoverishment. If only we could begin the coming year with firm purpose of heart to take time to be holy, through fellowship with God in His word, then the lessons of the past would not have been in vain.

Concerning the new year and its possibilities, our second Scripture selection suggests the necessity of "pressing to-

ward the mark, for the prize of the high calling of God in Christ Jesus." This expresses the apostle's desire that Christians should grow, they should be progressive, ever advancing, laying hold of truth even as the roots of a tree take hold of unseen forces and appropriate them for its own life. In the effort to realize that which God's saving grace makes possible it would be well to read this chapter from which our Scripture verses are taken, especially verses 9-21. Here will be found the Christian's position—in Christ; the Christian's progress, indicated in the words "press forward," and the Christian's prize, found in the last two verses of the chapter. Then for a memory verse take the words of verse 14, and with the spiritual energy that such words will create, go forward in faith and expectation that the failures of the past need not be repeated and the possibilities of the future can be realized.

January 6
Being True to Our Covenant with
Christ
Hebrews 8:10-12

There is nothing in Scripture about our covenant with Christ. There is much in Scripture about the grace of God received in Christ. The vine and the branches is Christ's own figure used to express the relationship existing between Him and His people. This relationship presupposes all the good things that are mentioned in the covenant that God will make with the House of Israel and the House of Judah, which is recorded in Hebrews 8:8-12. Such matters

as forgiveness and instruction are included in the gracious relationship that God has established between the crucified and risen Christ and those who have believed on Him unto salvation. This relationship is set forth in a developed form in the writings of Paul. See for example Romans 6:12; 2 Corinthians 5:17, and Galatians 2:20.

An editorial which appeared some years ago in the *Sunday School Times* has a bearing upon this matter of the difference between a supposed covenant or obligation and attitude of yieldedness:

"If the modern church would let more be done for it, it would be more robust." Quoting Prof. H. R. Mackintosh in the *International Review of Missions*, they say, "The secret of vitality in the Pauline churches was because they knew how to take. No word occurs with more arresting emphasis in the epistles of Paul than the word 'receive.' 'We have received the reconciliation'; 'we have received the spirit of adoption.' That which creates the church and gives it continuously prevailing strength is the fact that it takes the materials of its life humbly and perpetually from God. The first work of the true church is not willingness to serve, but the grateful and passionate humility that will take. The church has multiplied its machinery in its well-meaning but mistaken conviction that it must do in order to live and go on. May Paul's prayer in Ephesians 3:19, 'That ye may be filled unto all the fulness of God,' be answered in us until we can say in truth, 'Out of this fulness have all we received.'"

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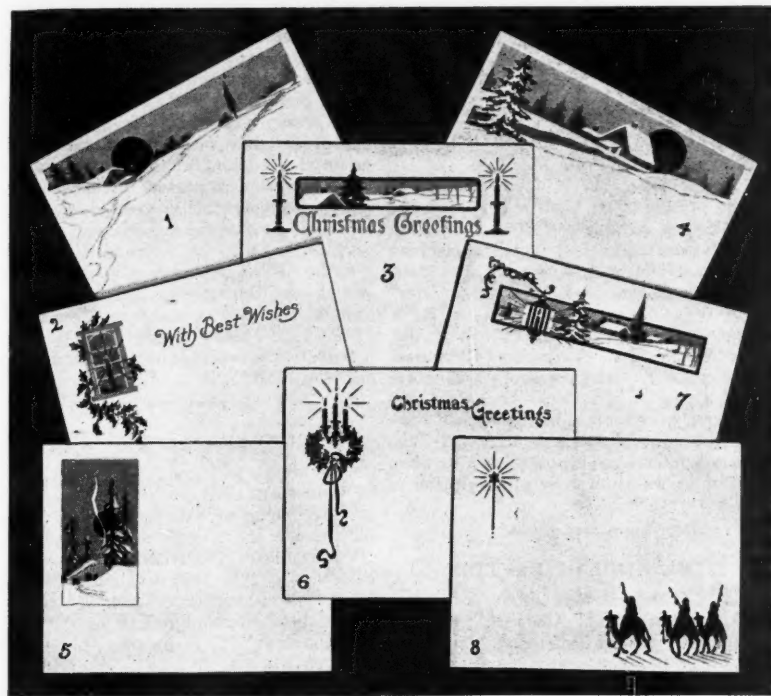
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Verse Three

Th a little card speeds on its way
To wish you joy this Christmas Day—
Prosperity, happiness, good cheer,
A Merry Christmas, a Glad New Year.

Verse Four

Oh! May the Birthday of our King
Some special joy unto you bring
Some lasting hope or gentle peace,
A love which never more will cease.

Verse Five

May thy Christmas morning break
Holy and bright and calm,
And may all thy life for His dear sake
Be a joyful Christmas Psalm.

Verse Six

May the end of a perfect day be yours
When the evening stars appear:
And may every day be a perfect day
To the end of a perfect year.

Verse Seven

Follow the star as the wise men did
And it shall bring to you
Great peace of mind, exceeding joy,
And good in all you do.

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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

THE CALL TO REPENTANCE

W. S., Lakewales, Fla.

Question: Is the doctrine of repentance to be preached to the Gentiles, or is it only for Jews and Christians?

Answer: Since all have sinned, all need to repent and turn to God. Repentance is the negative side of salvation. It is an evidence of true faith. See Luke 24:47; Acts 11:18; 17:30; 20:21; 26:20; Romans 2:4; 2 Timothy 2:4.

THE WORD OF GOD

A. P. M., Shamokin, Pa.

Question: What personage in the Old Testament reveals definitely the Word of God in John 1:1? Is He there designated "the Word"?

Answer: The second person in the Trinity, who is distinct from the Father yet who is eternal in His co-existence, and who is the Creator. "The Word of the Lord was understood as the personal agent by whom all divine operations were performed."

BAPTIZING FOR THE DEAD

J. M. G., Ceres, Calif.

Question: How do you explain 1 Corinthians 15:29?

Answer: This passage has been frequently explained in our pages, and many are the interpretations that various writers have given. For example, it may refer to a practice in Paul's day of baptizing substitutes for those candidates who had died before receiving baptism. We are not to suppose that Paul refers to this practice with approval, but simply as an argument against those who did this and yet who denied the resurrection of the dead. Another explanation is that Christians were baptized in view of their future resurrection, that is, because of their faith in it.

THE THREE FOLD NATURE

A. E. K., Okmulgee, Okla.

Question: Man has a threefold nature, mind, soul, spirit. What is the meaning of each?

Answer: The scriptural threefold division of man is spirit, soul, and body (1 Thess. 5:23). In our spiritual nature we reach the highest sphere of our being, through which, being quickened by the Holy Spirit, we have knowledge of God and spiritual things. Through the soul or natural man we have knowledge of ourselves and can view the world without. This is the realm of the mind and of the natural affections. The body gives us contact with and knowledge of the physical world. The body is our sense consciousness; the soul our self-consciousness; the spirit our God-consciousness.

THE SPIRITS IN PRISON

F. R., Guayama, Porto Rico.

Questions: (1) Will you kindly explain 1 Peter 3:18-20? (2) Is Luke 16:19-31 a parable?

Answers: (1) The explanation given by Dr. James M. Gray, in his *Bible Problems Explained*, is that the "spirits" here preached to were not the spirits of men, but of the evil angels who were disobedient in the days preceding the Flood. These spirits were imprisoned (2 Peter 2:4, 5) and Christ went to herald His triumph over them upon the Cross. See verse 22 and Colossians 2:15. (2) The passage referred to is not called a parable. So far as we know it is a description of facts.

THE KIND OF BAPTISM

O. E., Toholampi, Finland.

Questions: (1) Does the baptism mentioned in 1 Corinthians 12:13 refer to water baptism or to the baptism of the Holy Spirit? (2) Does the statement in 1 Corinthians 14:26 refer to how religious meetings should be conducted now, or to how they were then conducted in Corinth?

Answers: (1) Evidently to the latter; for no external rite, such as water baptism, could make us members of the mystical body of Christ. That is the work of the Holy Spirit. (2) To that church, but not with Paul's approval. The spirit of self-assertion seemed to be more prominent than the desire to edify others.

THE MIRACLE IN CANA

C. E. L., Chicago, Ill.

Question: Since Jesus converted water into wine, why are Christian people opposed to drinking wine?

Answer: It is impossible to state just what kind of wine was produced by this miracle, whether intoxicating or not, but in all probability not. It was new wine. The present disfavor against the general use of wine by Christians is based largely upon the teaching of the apostle Paul in Romans 14. Our personal freedom in the matter is voluntarily set aside in favor of total abstinence on account of the weaker brother. Wine is all right in its place, but on account of the excesses which usually have attended its use, it seems best that Christians do not use it at all. Moreover, the Bible is very emphatic concerning the use of fermented wine.

CONCERNING DIVORCE

L. A., Chicago, Ill.

Questions: (1) Is it adultery for a divorced man or wife to re-marry while the former partner is still living? (2) Is it right for Christians to attend the "movies"? (3) Will Catholics be lost simply because their religion is different from the Protestant religion?

Answers: (1) Protestants in general hold that in case divorce be granted upon the ground of adultery, the innocent party may marry again. (2) Certain movies may not be harmful, but upon the whole they are not considered beneficial to the spiritual and moral life. Therefore we cannot approve of the Christian patronizing them. (3) We do not hold that all Catholics are lost. There is a holy remnant even within that paganized church. People are neither lost nor saved simply because they are in or out of a particular church, but because they either believe on the Lord Jesus Christ or reject Him.

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WHICH VERSION?

E. P. M., Santee, Ga.

Question: Do you consider the Revised Version text to have been arrived at by critical methods unreliable, and is the Authorized Version for that reason preferable?

Answer: We would not say that the text of the Revised Version was arrived at by critical methods that were unreliable, but we would say that the bias of the revisers was not always in the direction of the strictest orthodoxy. We understand that the decisions were rendered by a majority vote, and sometimes when all the members of the revision committee were not present, which in our judgment may explain some of the renderings. We prefer the Two-Version Bible which has the King James in the column and the Revised Version in the margin. It is published by the Oxford University Press. J. M. G.

THE NEXT ANTICHRIST

S. H. O., Dunmore, Scranton, Pa.

Questions: (1) Will Judas Iscariot be the next Antichrist? (2) After the Church is raptured, who are the "elect" that are left upon the earth to pass through the Tribulation? (3) When will the Jews be converted, during the Tribulation, or when Christ comes to reign? And when are they missionaries?

Answers: (1) Although it is said that Satan had entered into Judas, who in one place is called the "Son of perdition," these facts are not, in our judgment, sufficient proof that Judas will be the coming Antichrist. (2) The Church is not the only elect body. The chosen nation was also "elect." In the time to which you refer the elect probably will be the saved remnant of Israel. (3) See Romans 11:26. Some may be converted during that period and become missionaries, but apparently the great body will be saved immediately following the return of the King in His power and glory.

LOWERING STANDARDS

There is a tendency in the very atmosphere just now to lower standards—Christian standards, moral standards, political standards and all other standards. You can go to church or you can go to the theater or to the movies and the crowd is so much alike that only an angel from the Glory Land would be able to separate the goats from the sheep. The god of fashion, fads and foolishness seems to have so gotten hold of the multitude that every standard of old time simplicity has been thrown down and replaced with the silly flapper fads of a godless age. Too many professed Christians, who ought to set a better example, are only too frequently falling all over themselves to ape every degree of the god of fad and fashion, and then they wonder why the "world" doesn't take their Christian profession any more seriously than it does.—*The Sherburn Advance-Standard.*

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December, 1926

SELECT NOTES

FOR 1927

By AMOS R. WELLS, Litt.D., LL.D.

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January Issue for Preachers!

The Moody Bible Institute Monthly is increasingly valued by preachers. Almost daily letters of appreciation are received and often with worth while suggestions. **The January (1927) issue** is planned especially to interest and help preachers. Here are some of its contents:

"**Larceny of the Mind, or Who Is a Plagiarist?**" by the editor-in-chief, Dr. James M. Gray.

"**Professor Keyser Replies to Dr. Lynn Harold Hough.**"

"**The Preacher's True Vocation,**" a sermon by a Baptist pastor.

"**What Explains Modernism and the Modernist,**" a sermon by a Presbyterian pastor.

"**Three Experiences That Blessed a Pastor's Life.**" Told by a veteran to a group of seminary students.

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P. B. Fitzwater

December 12

The Boy Samuel

1 Samuel 3:10, 15-19.

Golden Text:—Speak Lord, for thy servant heareth.—1 Samuel 3:9.

In order to grasp the story of Samuel's boyhood life a survey should be made of 1 Samuel 1-3.

I. Samuel Given in Answer to Prayer (1 Sam. 1:19, 20).

The name Samuel means "asked of God." He was given to Hannah in answer to her prayer. In connection with her asking this gift from God, she vowed to give him to God. He was to be therefore a Nazarite all the days of his life. Much can be expected of children born into the world under such circumstances.

II. Samuel Given to the Lord (1 Sam. 1:24-28).

For a time he was cared for by his mother in the home. The best nurse and teacher for a child is its mother. According to her vow when she asked the Lord for this child, at an early age she took him to the sanctuary and gave him over to the charge of Eli, the priest, to minister in the sanctuary. Thus we see in his tender years that he ministered to the Lord.

III. Features of Israel's History in This Period (2:12-36).

1. The Demoralized Priesthood.

(1) They were actuated by greed (2:12-17).

It was God's will that those who ministered at the altar should live of the things of the altar, but they broke through the divine regulations touching this matter, even to securing their selfish ends by force.

(2) Gross immorality (2:22).

The courts of God's house were thus polluted. The condition of the nation was most appalling. Degradation and ruin follow rapidly when God's ministers are under the sway of lust and greed. The people would be like their leader, and leader and people together shall be judged.

2. An Alienated People (2:30-32).

Their sins separated them from God. God's holiness is such that those who practice sin are alienated from Him.

3. The Cessation of Divine Revelation (3:1).

The Word of God was precious in those days. "There was no open vision." This shows that God was silent. The message from the Lord was more of a memory than it was the act of experience. The same thing in principle is true of the individual life today. Some who once enjoyed fellowship with God no longer hear His voice speaking to them. They remember once having experienced the blessed fellowship, but it is no longer an actuality with them.

IV. God Called Samuel (3:2-10).

In striking contrast with the degeneracy of the nation, we have before us the

beautiful life of Samuel. On the one hand we see the degeneration of the nation, while on the other we see God getting ready for its regeneration. Dwelling within the sacred courts and ministering before the Lord with Eli is the innocent Samuel who is become the saviour of his people. In Samuel we have a striking pattern of child religion. The Lord gave him in answer to Hannah's prayer. From his birth he was dedicated to the Lord. While quite young his mother took him to the sanctuary of the Lord where he served and slept.

In the Scriptures we have set forth two types of experience. The one who experiences the saving grace after having lived in sin; the other of one brought up in the nurture and admonition of the Lord from his infancy. It is a good thing to have much sin forgiven, but it is far better to grow up without these sins.

Two traits in Samuel's character stand out in this call, namely, his cheerful obedience to the Lord's call, and his surrendered will. It was no easy thing to cheerfully respond to the thrice repeated call. It may have seemed to him to be unreasonable, but each time he obeyed in simplicity. He expressed his willingness before he knew what was required. He did not inquire what was wanted and then let his obedience depend upon its suiting him. We should believe that the Lord knows what is best and be willing to yield glad obedience to His commands.

V. Samuel's First Prophetic Message (3:11-18).

Up to this time Samuel obeyed the one who was over him, but the time had now come when he must directly hear and obey the Lord. The first message entrusted to him was a most terrible one. To deliver it was a most trying task. He hesitated to tell it to Eli, but when pressed by him he manifested the true courage which was lying back of his fear. It must have been a bitter experience to Eli to see Samuel recognized and himself passed by, but he was submissive. He knew that the slight was just. He could not fail to interpret it thus in view of the appearance of the man of God to him (2:27-36). This fearful visitation upon Eli's house was due to the sins of his sons. He was held accountable for not restraining them. Eli no doubt was a good man, but was lax in the discipline of his children. Parental laxity is most cruel. There is a period in the life of a child when it may be restrained, but when this is passed over the power to restrain goes with it. Furthermore, to tolerate evil when one has power to restrain it is to become an accomplice in it.

VI. Samuel Established in the Prophetic Office (3:19-21).

"And Samuel grew and the Lord was with him, and did let none of his words fall to the ground; and all Israel from Dan

even to Beersheba knew that Samuel was established to be a prophet of the Lord." This is a verification of the saying, "Him that honors me I will honor." Little did Hannah know that the boy who had given in answer to her prayer, would one day become the head of the nation. This new position brought great danger to the boy, but the God who raised him up was able to sustain him.

December 19

Samuel the Just Judge

1 Samuel 7:1-17; 12:1-25

Golden Text:—Prepare your heart unto the Lord and serve him only.—1 Samuel 7:3.

I. Samuel Called the People to Forsake Their Idols (7:1-6).

Under the administration of Eli the nation rapidly deteriorated. This was partly due to Eli's failure to enforce the laws of righteousness, especially in his own home. For their sins, God permitted the nation to be bitterly oppressed by the Philistines. Samuel promised them deliverance on the condition of repentance.

II. Samuel Prayed for the People (7:7-14).

Moved by fear of the Philistines the people besought Samuel to cry unto God for them. In response to his prayer God miraculously delivered them from the Philistines. This victory was memorialized by the setting up of a stone which was called Ebenezer.

III. Samuel Judging Israel (7:15-17).

Bethel, Gilgal, Mizpah and Ramah were his circuit, to each of which he made annual visits. These centers were for the accommodation of the people so that their problems which needed adjudication could be regularly cared for.

IV. Samuel's Farewell Address (12:1-25).

When Saul, the new king, was crowned, Samuel gracefully retired and turned over to him his authority.

1. Samuel's Challenge to the People (vv. 1-5).

(1) A reminder of the way the king had been given (v. 1).

He showed that they were directly responsible for the change in government. Though keenly feeling the reflection upon himself, and their ingratitude to God in their demand for a king, he had not resisted their wish. He reminded them that they now had what they wanted. "Behold, a king walketh before you."

(2) Review of his own administration (vv. 2,3).

(a) Walk from childhood (v. 2).

Samuel's was a remarkable life; from childhood to old age he had lived an upright and pure life. How satisfying it must be to come to the end of life and to look back even to childhood days without regrets.

(b) Career as judge and ruler (v. 3).

He boldly challenged them to show where and how he had ever oppressed anyone. He courted the most searching investigation of his administration, even calling upon the Lord Himself to bear witness.

(3) The vote of confidence by the people (vv. 4, 5).

Moody Bible Institute Monthly

Samuel
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It was Samuel's right as he laid down the reins of government to have his record vindicated and to have his integrity established beyond a doubt, so that no evil-minded man could ever cast reproach upon him. There are altogether too few public men who would dare issue such a challenge as to a clean record in public and private life.

2. Samuel Reviews God's Dealing from the Time of Moses (vv. 6-15).

He reasoned with them concerning the good hand of the Lord upon them from the time of Moses. Though they with ingratitude turned from the Lord and demanded a king like the other nations, He had acceded to their request and set a king over them.

(1) National prosperity conditioned by obedience (v. 14).

Though they had displeased God in choosing a king, if they would fear the Lord and render obedience, national prosperity would still be given. The nation which will not walk in God's way cannot expect God's blessing. Would that the nations today could see that obedience to God is the only way to prosperity! Nations should find out God's will and then bring themselves into harmony therewith. God's laws must be obeyed by the rules as well as the subjects.

(2) Disobedience to God meant the nation's ruin (v. 15).

It is folly to ask God's blessing upon a nation while it is living in rebellion against Him. True statesmanship is to find out God's will concerning the nation and so direct that in all its laws and customs there may be harmony with that will. The nations that have forgotten God have perished and are forgotten. May our own nation take this to heart!

3. Samuel's Own Vindication (vv. 16-19).

This was such a critical hour in the history of the nation that Samuel sought to indelibly impress its meaning on their hearts. This he did by means of the thunder and rain out of season. Harvest time was not the season for thunder and rain, so when it came at the call of Samuel, the people were affrighted. They saw it as an example of God's mighty power, which if directed against them, would destroy them in an instant.

4. Samuel's Gracious Response (vv. 20-25).

(1) "Fear not, serve the Lord with all your heart" (vv. 20-22).

Samuel did not minimize their sin, but assured them that if they would serve the Lord wholeheartedly He would not forsake them. The ground of their hope was in the faithfulness of God in keeping His covenant. "For his name's sake" shows that God's honor is at stake.

(2) "God forbid that I should sin against the Lord in ceasing to pray for you" (v. 23).

Though the people had rejected Samuel, yet he had such magnanimity of soul that he has not allowed their ingratitude to prevent his interceding for them. Such failure he regarded as sin for himself. He assured them that in spite of their

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sin the one concern should be to fear the Lord and serve Him wholeheartedly.

December 26

Review

Moses to Samuel

Golden Text:—Surely his salvation is nigh them that fear him, that glory may dwell in our land.—Psalms 85:6.

The method of review to be employed is always dependent upon the gifts and tastes of the teacher, the grade and aptitude of the pupils, and the nature of the lesson studied for the quarter. Three good methods may be used for this review with the intermediate, senior and young people and adults.

I. Assign to the members of the class a week ahead the task of preparing a description of the outstanding events of each lesson. The length of such descriptions will depend upon the number of pupils in the class and time allowed for the lesson.

II. Assign to the pupils the outstanding personalities of the quarter and the task of making an analysis of these characters, pointing out the strong and weak points thereof. The principal persons appearing in the quarter's lesson are Moses, Joshua, Caleb, Gideon, Ruth and Samuel. Two pupils may be assigned to report on the same character, the one on the strong points and the other on the weak points.

III. Ask the members of the class to bring a written report on each lesson, giving the principal fact and the leading lesson thereof. The following suggestions are offered:

October 3. Moses sought the help of Hobab in guiding Israel through the wilderness. Though Hobab was a shrewd child of the desert, the Lord God was a better guide than he. Like Moses, we should acknowledge the leadership of the Lord, even though it may mean confession of our own failure.

October 10. Through unbelief spies were sent to Canaan. The majority report was brought by the ten spies. Joshua and Caleb recognized the difficulties equally with the ten, but because they had faith in God, counselled taking possession of the land.

October 17. Because of an act of disobedience Moses was debarred from entering the promised land. Though he had to suffer this loss, the Lord gave him a place in the very front rank of his prophets.

October 24. Upon Moses' retirement and death Joshua was appointed as a new leader of Israel. Though God's servants die, His work goes on because the Lord has always in readiness capable leaders.

October 31. Six awful woes are pointed out as coming upon those who indulge in wine. The only safe attitude toward the intoxicating cup is to not look at it, to not come into its way; total abstinence is enjoined upon all.

November 7. Jericho, the key to the land of Canaan, fell prostrate through faith in God. Spiritual victories are won upon principles and by means which are utterly foolish in themselves.

Moody Bible Institute Monthly

November 14. Because of Caleb's sterling character and his loyalty to God, he came into possession of the inheritance which God had chosen for him.

November 21. In Joshua's farewell address, he brought to the attention of Israel God's providential dealing with them and appealed to them to renew their covenant with his God. The people entered into a formal covenant at Shechem. In order to clinch this obligation, Joshua wrote down their agreement in a book, and as a further help set up a large stone as a witness.

November 28. Gideon's army was reduced to 300. All who were cowardly were permitted to withdraw. Others unfit likewise were permitted to withdraw. A small company trusting God can win the victory over a mighty host.

December 5. Ruth chose to be identified with the people of the Lord. Because of this choice she came into possession of the blessings of the true God and her name has become immortal.

December 12. Because God gave to Hannah a son in answer to her prayer, she gave him up to service in the house of God.

December 19. As Samuel in his old age was retiring from the place of judgment in Israel, he challenged the people as to the integrity of his conduct among them. Everyone in public life should be ambitious to leave an untarnished record at the close of his career.

January 2

The Christian a Follower of Jesus Mark 1:16-20; 2:13-17; 1 John 2:6

Golden Text:—And said unto him, Follow me, and he arose and followed him.—Mark 2:14.

I. Jesus Calls Four Men to Follow Him.

1. Who They Were (vv. 16, 19).

Simon and Andrew, John and James, two pairs of brothers. It is usually wise to engage in the Lord's service in fellowship—in pairs. This is not only necessary for effective testimony, but for needed fellowship on the part of workers and protection of the witnesses. Many a scandal would have been avoided had this principle been carried out. These disciples had all previously experienced Christ's call for salvation, they had become His disciples, for at the call of John the Baptist they had beheld the Lamb of God that taketh away the sin of the world (John 1:36-42).

The call now under consideration meant call to service. This is always the Lord's way. He calls men and women to be His disciples and then calls them to have fellowship with Him in service.

2. From What They Were Called (vv. 16, 20).

They were called from positions of definite service. God always chooses His servants from the ranks of the employed. He does not call lazy men. In looking for men for important work we should expect to find them busily engaged.

3. To What They Were Called (v. 17).

"To become fishers of men." These men no doubt had been successful as fishers. The qualities which made them good fishermen, namely, patience, bravery to face the storm at night, and perseverance which led them to toil all night though no fish were caught, would make them good fishers of men. Winning souls for Christ requires great patience, bravery and perseverance. Becoming fishers of men is the most important business in the world. It is the hardest work in the world to do. It always has been and will always remain so.

4. The Cost of Obedience to Christ's Call (vv. 18, 20).

Obedience to Christ's call meant sacrifice, painful separation, to give up all business interests and leave their father behind. Regardless of the cost they yielded prompt obedience. They gave up business and home, not even inquiring as to where their salaries were to come from. They put their trust in Him who called them, believing that He was able to supply all their needs.

5. Their Reward (v. 17).

These four men have wielded wondrous influence in the world. Their names have become immortalized. Had they remained at their business they would only have been humble fishermen. When Christ calls, let us promptly obey. In the end it will pay. Christ promised one hundredfold in this life and eternal life in the world to come.

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II. Matthew Becomes a Follower of Jesus (Mark 2:13-17).

Matthew was a despised tax gatherer under the Roman government. For a Jew to fill such a position was to become unpopular. Since they regarded taxes paid to the Roman government as unlawful extortion, a member of their race to engage in the business of tax collection meant to be exposed to shame and contempt. It is not said that Matthew himself was dishonest, but anyone filling such a position would be exposed to suspicion.

1. Observe the Abruptness of This Call (v. 14).

While sitting at his place of business he heard the call of Jesus. Christ no doubt saw in him the qualities which if turned in the right direction would further His cause.

2. The Definiteness of the Call (v. 14).

It was to follow Jesus. To follow Jesus means to learn of Him and to engage in service for Him. This is true of everyone who hears the gospel message.

3. His Instant Decision (v. 14).

Matthew did not stop to reason on the question, but rendered definite and instant obedience. He openly gave up his business and identified himself with the Lord. Happy is the man who has the good judgment to instantly respond to the call of the Lord even though it may be costly. In the case of Matthew it cost him much. He no doubt had a lucrative position. To follow Jesus meant the abandonment of his source of revenue. While it cost much wealth, he gained more than it cost. He gained a good name because wherever the Scriptures are read today, Matthew's name stands out in dignity and honor. He not only gained a good name, but salvation. Matthew made a feast and invited many of his publican friends to meet his newly found Saviour. This had a twofold objective.

(1) An expression of grateful appreciation to the Lord for His saving grace.

(2) To bring his former friends and associates into touch with his newly found Saviour. It is natural for those who have found the Lord to desire to bring one's friends into touch with his Lord. One of the most effective ways of bringing men and women to Christ is by entertaining them in the home. Let us learn, also, from the call of Jesus that there is need in the Lord's vineyard for a variety of men. The Lord needs Levi as well as Andrew, Peter, James and John. In the church today there is the need for men and women of various gifts.

III. Walking as Jesus Walked.

The supreme test of abiding in Christ (1 John 2:6) means to have experienced the life of God in Christ, to have come into contact with Christ's personality and to be consciously living in fellowship with Him. Christ's oneness with the Father and His devotion to His will is the supreme and grand example. Anyone who pretends to abide in Christ who is not walking as He walked, is not entitled to the claim of Christian. The walk of the Christian implies the whole of his life. The reality of our profession is determined by the consistency of our walk.

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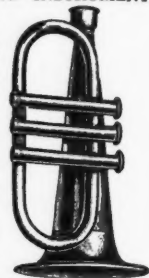
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WALDENSIAN CELEBRATION

The July number of *The Voice from Italy* comments warmly on the recent centenary celebration of the opening of the church at Viollins, in the Val Freisiniere, in southwestern France, where Felix Neff did his remarkable work between 1823 and 1825. From that center he made visits over the Italian border into the Waldensian valleys. His powerful evangelistic appeals had much to do with the revival of faith in the poor peasants following the Napoleonic wars.

This brilliant French army officer, born in Geneva, resigned his commission in 1818 to become a lay evangelist. He devoted his short life to the neglected people of the Dauphine valleys who for a century had been without the ministrations of evangelical preachers, by establishing schools, preaching stations and teaching modern methods of farming. He collapsed under the strain of his arduous tasks and died at the age of thirty-two.

Professor David Jahier, president of the Waldensian Historical Society, represented the Waldensian church at the celebration. He brought the greetings of the grateful Waldensians, who appreciate the great friends God raised up in the early days of the nineteenth century, such as Felix Neff, Canon Gilly and General Beckwith.

The monument, shown in the accompanying picture was erected many years ago to commemorate the expulsion of Calvin and the Swiss Reformation from Italy. A translation of the Scripture-translation is, "We Preach Christ Crucified."

DEVELOPMENTS IN CHINA

With the development of a new national consciousness in China there has been considerable agitation against foreigners and their religion. In the province of Hunan, where all the regular mission work is carried on, there have been persecutions of the Christians both by the bandits and by those who are combining against them. The Christians have, however, been steadfast through years of severe hardship. In South China and Hainan the work has suffered most. Presbyterian property has been destroyed, hospitals have been closed, and in some places the foreign workers have been forced to leave their stations temporarily.

While underlying motives are sinister,

and outward demonstrations hostile, the effect on the Christian work of China is stimulating. By arousing curiosity the anti-Christian movement has called attention to the fact of Christ. Although in many quarters there is antipathy to Christianity, there seems to be no animosity toward Christ Himself. There is every reason to believe that the complete autonomy of the Christian church is being hastened.

The missionary is still needed in China. "The Christian religion," writes a missionary from Chefoo, "is the only hope



Waldensian Church and Calvin Monument, Aosta, Italy

of peace in China. It is true the foreign governments have treated China unjustly, and have not given her a chance. It is true also that we as foreigners have to endure the contempt which the Chinese feel toward other nationals, due largely to the commercial and governmental exploitation which has been going on for a hundred years. However, we have a host of good friends who do not want us to leave or the work to cease. Our schools are crowded to the doors, the hospitals are in the same condition, and there is an open door for the gospel as never before. The women are eager to hear, the children are glad

to be taught, and it is folly to talk of withdrawal."

It is a significant thing that a Chinese general, who has not been specifically identified with Christianity, has said: "Buddhism is for the individual; Confucianism is for the state; Christianity is for all mankind."

ADVANCE IN AFRICA

The first copy of the New Testament in the Bulu language, printed by the American Bible Society, left New York in June. The Halsey Memorial Press at Elat has just turned out the book of Acts in the Basa tongue, and several other books have been translated into Basa and will be printed on this press. Rev. Jacob A. Reis, at the farewell meeting held in the Presbyterian Board rooms in New York before he sailed back to Cameroun after his furlough, said, "Words cannot express what the Halsey Memorial Press means to us when we are on the threshold of giving to the African people the Word of God in such form that each one can have his own book and have it all the time."

There is a gratifying growth in the force of native workers. In years gone by it was the missionary alone who taught in the schools, preached to the people, and performed acts of healing. Now there is a group of Africans eager to carry on mission work. Today the schools are taught by African teachers with only the higher classes under a missionary teacher. It is a slow and patient process, over many years, to fit untrained boys to take supervision of the school work of a station, or the responsibility of a native church, but it must be done. The evangelization of Africa lies with the African of the future whose training today is in the hands of the white man.

There are still scores of African tribes waiting for help. Whole new stations could be opened up in the interior if only there were volunteers and money to carry on the work.

THE LITTLE BLACK VIRGIN

With almost regal pomp and circumstance a great coronation has just taken place in Costa Rica, according to the report of Mr. Ransalear Barrows of the Central American Mission. The pope authorized it, Congress favored it, and the president of the Republic walked with the archbishop in the procession. The lavish expenditure of money in such trappings as beautiful vestments and costly parades cast a bizarre glamour over the ceremony. A crown of gold wonderfully wrought, studded with diamonds and other precious stones, was

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[Ad written by James H. Weir]

provided by popular subscription for the head of the little black virgin. Thousands walked many miles to see the gorgeous spectacle, the majority coming barefoot.

There is a beginning and also an end to such a celebration; in time the music fades, the glamour gone, the multitude breaks up into its constituent elements and each disillusioned man and woman reacts to his or her individual and peculiar misery, and, in the compassionate words of Christ, is like "a sheep without a shepherd."

And *who* is the little black virgin? A miniature black stone image of a woman with a babe. Yet of such venerated awe that thousands worship her. Over a century ago Congress made her the patron saint of the country. This five inch black figure is also known as the Queen of the Angels and by superstitious faith is credited with miraculous cures and the powers of mobility and audible speech. And her wealth—is large! A great church was built for her in the city of Cartago where hovels abound, and she boasts possession of several large cases of little silver legs, arms, ears, lungs and other parts of the body, given by her devotees who believe that she has recovered them of some malady in the corresponding part of their bodies.

However, in spite of pomp and pagantry the popularity of the little black virgin is beginning to wane, and the priests fearing the loss of power staged this coronation as the means of bringing her back into popular favor. Meanwhile, the heart of Latin America hungers for the satisfying Christ.

LACK OF PERSONAL RESPONSIBILITY

In heathen lands where the tribe, sept or clan is the governing unit rather than the individual, the power of extraneous influence is almost compelling in its strength. Miss Phyllis D. Abel, a missionary, and daughter of the field director of the New Guinea Evangelization Society, Inc., speaks of that in a recent contribution to the *New Guinea Tidings*, when she says:

"We have had several quite remarkable conversions lately. But we need much prayer for our Christians. In most cases the conversions have been very definite, resulting in giving up everything doubtful in their lives. But there is a sad coldness about some of the older Christians. Boys who gave their hearts to the Lord six years ago when they were youths, today are lifeless. They break laws and do things behind Father's back they wouldn't do to his face. They need to be convinced that Christ must have every part of their lives. We are so apt to judge them from our higher standards, forgetting the generations of lower standards behind them. The younger Christians are a keener lot, and are learning from the experience of others the weakness of the Paouan in not being able to stand alone. They can't do it. A younger boy cannot say 'No' when an older boy leads him astray. Merari was telling me the other night that some-

times when he has been sent down with an older boy to the village at night for something, he has made an excuse to go back for a minute then runs for his life back here. He is so afraid the other will suggest they break a law—quite harmless in itself—and he will not be strong enough to refuse. They are terribly afraid of displeasing each other and will suffer the anger of Father rather than withstand one of their fellows. Mother has repeatedly told the little girl who does the lamps she must not clean them on Sunday. The other Sunday she went out and found her cleaning them. 'Misepa,' she said, 'didn't I tell you not to clean lamps on Sunday? Rest Sunday, not work!' 'Yes, Mother,' says Misepa, 'but Dorini told me to do them.' Dorini is another small girl, about fourteen, her own age. They will break laws and be truly penitent about it and their only excuse will be, 'So and so told me.' They have yet to learn to stand alone against all odds."

AT THE CAPITAL OF SZECHWAN

Mrs. C. J. Glittenberg, R. N. (nee Anna Battles, '23) with her husband '22, went to China under the China Inland Mission in 1923 and was placed at work in China's most populous western province. Mrs. Glittenberg writes:

"Chengtu is the capital of this great province and there are many things historical and interesting that could be told about it. The wall is claimed to be the second best in China, that is, next to that of Peking. If one has seen illustrations of the wall of Peking, this would give an idea of the size and structure of the wall of Chengtu which extends about twenty-eight miles around the city."

Ancient Irrigation System

"We are in the great Chengtu plain which boasts one of the finest irrigation systems in the world. Though established thousands of years ago, it is still fulfilling the plans of the originator, Li Ping, who was born about 200 B. C., and who accomplished a very remarkable engineering feat by making a sluice way in the mountains and dividing the river so that its channels spread over a great area."

"Chengtu has the advantage of most interior cities in China, in having a few clean streets. This is due to General Iang Sen, who, until lately, has been in power and was aiming to foreignize the city. One phase of this was widening and paving the streets. Although General Iang Sen is a heathen, everyone seemed sorry when he was driven out. Following his departure, drastic changes caused the people terrible suffering. Some lost everything they possessed and we hear constantly most heart-rending stories from church members and others with whom we come in contact."

Lantern and Dragon Festival

"At the New Year (1925) a most unusual celebration, one which has for some time been prohibited, was carried out by General Iang Sen's orders. This was the Lantern and Dragon Festival, and it was carried on every night for

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about a week. When it reaches its climax, it was too gruesome for words. The dragons had hideous heads and were very long, being made of black cloth supported every few feet by poles held by men, who, as they walked, swayed the poles back and forth giving the dragons an effect of motion. It was hideously real. The men wore large hats to prevent them from being burned as large powerful "sparklers" scattered their fire on the procession, each street having to provide these lights. The expense was enormous. Crowds and crowds followed these processions, the people making as much noise as their lungs would allow.

"The next important thing of the year was the 'fair.' All the hsien, or counties, contributed to this and it was an excellent place to learn more about our province and its productions. Everything from cereals to furniture of all sorts was exhibited, including glassware, various kinds of cloth, preserved fruits, rugs, and crockery. The fair was along the same line of things as we have at home but all, more or less, 'Chinesey.'

"There are several notable temples on grounds visited by the people who come to the fair. There was a life-sized brass image of a calf, every part of which shone, through the rubbing of the hands of worshipers who hoped that by this contact they would be cured of certain diseases. During the few moments I was near it, dozens crowded around, waiting their turn."

Effect of Internecine Strife

"Civil war has been going on for a year or more. General Iang Sen kept it out of Chengtu, but fighting has been near enough for us to hear the guns, and wounded soldiers brought in on stretchers has been a common sight. In consequence of the fighting, food is expensive, practically all things are at war prices. There is famine in the eastern part of this province and rice is very dear. The Chengtu plain has never known famine because of the irrigation system.

"Every eligible man from coolie up has been taken into military service. Young boys, some apparently not eleven years of age, are in uniform. The common people are the main sufferers and there is nothing else in store as long as the country is in turmoil. Everyone is taxed heavily. In some districts taxes for the next three or four years have been collected. This means the ordinary farmers have given up everything in order to meet the payments."

Opium Growing Causes Famine

"One of the great reasons for famine is the growth of opium which has increased tremendously. A few years ago opium smoking was done in secret; now the people smoke in public opium dens existing on almost every street. Some of the Christians are being sorely tried. They cannot pay the taxes demanded for growing rice, and they know, as Christians, they should not grow opium. Foot-binding is carried on extensively, although there is a law forbidding it."

December, 1926



REV. 12:1-9

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God's gift: His Son.
Christ's gift: Himself.
A Christmas prayer: "God bless us every one."
The Christmas tree: Emblem of immortality.
Candles: Symbols of the "Light of the World."

THE STAR OF BETHLEHEM Matthew 2:2

Stopped at Jesus. Let us not seek to get beyond Jesus.
Will never set, thank God!
To see His star is good; to see His face is better.

Not a black cloud of threat, but a bright star of hope and promise was the sign of Christ.

Every man has seen it—some divinely-given light which would lead him to Christ, if he would but follow.

The most important thing about it is not what it was, but what it did.

Be a star yourself to lead others to Christ!

THE CHRISTMAS MESSAGE

"For to you is born this day a Saviour, which is Christ the Lord."—Luke 2:11.

Christmas celebrates an event of the highest import, the greatest in time or eternity. The first celebration was by a choir from heaven.

1. *It commemorates the permanent embodiment of the invisible God in human form, visible and tangible.*

The Word made flesh (John 1:14).

The Eternal Life seen and handled (1 John 1:1, 2).

God manifest in the flesh (1 Tim. 3:18).

2. *"To you a son is born."*

The greatest of all the gifts of heaven to earth: God's only begotten Son (John 3:16; Isa. 9:6; Rom. 8:32).

3. *"Saviour."*

Salvation provided full, perfect and free from sin in every form, for all who will believe.

A propitiation for sin (1 John 2:1, 2). Tasted death for every man (Heb. 2:9).

Death and sin are inseparable. We go only through the shadow (Ps. 23:4).

4. *"Christ the Lord."*

Secures to the covenant people all the promises given to the Fathers, and to Israel by the prophets under the covenant of Sinai, assuring the establishment of the kingdom of heaven on earth.

Blessing through the Seed (Gen. 26:4). Messiah and minister of circumcision (Rom. 15:8).

Making a new covenant (Jer. 31:31; Heb. 8:13; Heb. 12).

The kingdom to come (Matt. 3:2; 16:28).

—James Watt.

TEXT SUGGESTIONS

For Christmas:

Isa. 9:6; Micah 5:2; Matt. 1:23; Luke 2:10, 11; 2:14; 2 Cor. 9:15; Heb. 1:6.

For the end of the year:

Ps. 39:4; 90:9, last clause; 90:12; 102:25-27; Mark 13:33; Jas. 4:14.

For the New Year:

Ps. 31:15, first clause; 96:1; Prov. 3:6; Matt. 6:33; 2 Cor. 5:17; Phil. 3:13 14; Rev. 21:5.

WHY CHRIST CAME

Introduction:

1. His Coming.
2. His Reception.

I. Because the Father sent Him (John 5:37).

II. To seek and to save the lost (Luke 19:10).

III. That we might have life (John 10:10).

IV. To fulfill the law (Matt. 5:17).

V. For judgment (John 9:39).

VI. That believers "should not abide in darkness" (John 12:46).

VII. To do His Father's will (Heb. 10:7).

—H. G. Rodine.

THE TWO CHOICES

"And Lot lifted up his eyes, and beheld all the plain of Jordan" (Gen. 13:10).

"And the Lord said unto Abram . . . Lift up now thine eyes . . . for all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:14, 15).

I. *The Difference of the Choice* was in the motive.

1. Lot looked for his own good and his own pleasure.

"He lifted up his eyes."

2. Abram waited for God to open his eyes and direct.

"And the Lord said, . . . Lift up now thine eyes."

II. *The Value of the Choice* was in the range of vision.

1. Lot looked only as far as this life (vv. 11, 12).

2. Abram looked beyond this life (vv. 14, 15, 16).

III. *The Result of the Choice* was seen in future events.

1. Lot had to flee for his life from the place of his choice.

2. Abram's seed inherited all the land within the range of vision at the time the choice was made.

—A. M. McMurdo.

"'Tis not enough that Christ was born Beneath the star that shone,
And earth was set that morn Within a golden zone.

He must be born within the heart,
Before He finds His throne,
And brings the day of love and good,
The reign of Christ-like brotherhood."

—Mary T. Lathrop.

THE THREE-FOLD WORK OF CHRIST

John 18:37

Inverting the order of the text we have:

1. *Christ the Prophet.*
"That I should bear witness unto the truth."

2. *Christ the Priest.*
"For this cause came I unto the world."

3. *Christ the King.*
"To this end was I born," replying to Pilate's question, "Art thou a king then?"

—Ezra S. Gerig.

THE FIRST CHRISTMAS Luke 2:8-20

I. *The Humble Hearers*—"Shepherds."
II. *The Celestial Herald*—"The Angel of the Lord."

III. *The Glorious Message*—

1. A message of cheer—"Fear not."

2. A message of good news—"I bring you good tidings of great joy."

3. A message for the whole world—"Which shall be to all people."

4. A message of salvation—"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

IV. *The Heavenly Sign*—"The babe wrapped in swaddling clothes."

V. *Angelic Hallelujahs*—

1. Instantaneous—"And suddenly."

2. The volume of—"A multitude of the heavenly host."

3. Harmonic.

All said the same thing—"With the angel a multitude of the heavenly host praising God, and saying:"

4. Sublime—"Glory to God in the highest."

5. Earthly—"And on earth peace, good will toward men."

VI. *Human Verification.*

1. How brought about:
(1) Determination—"Let us now go."

(2) Distance of no consequence—"Even unto Bethlehem."

(3) Desire—"And see this thing, which is come to pass."

(4) Decision made—"Because it was a thing which the Lord had made known unto them."

VII. *Human "Reactions."*

1. As to the Shepherds.

(1) Faith rewarded by sight.

(2) Knowledge spread.

(3) Returned with joy—"The shepherds returned, glorifying and praising God."

2. As to recipients of shepherd's message.

(1) Marvelled—"All they that heard it wondered at those things which were told them."

3. As to the Mother.

(1) "Kept all these things."

(2) "And pondered them in her heart."

—P. W. Crannell.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

QUESTIONING THE NEW YEAR

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;

I asked and paused. He answered soft and low,
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried.

But ere the question into silence died
The answer came, "Nay, this remember, too,

God's will to do."

Once more I asked, "Is there still more to tell?"

And once again the answer sweetly fell,
"Yea, this one thing all other things above,

God's will to love."

JUSTIFICATION BY FAITH

Romans 5:1

1. Its Nature.
2. Its Ground.
3. Its Results.

—John Huizer.

GOD IS INFINITELY AND GLORIOUSLY PERFECT

Deuteronomy 4:35

Consider this truth in respect to:

1. His Eternity.
2. His Omnipresence.
3. His Omnipotence.
4. His Wisdom.

—John Huizer.

THE LAW OF LOVE

- I. God's Love for Us (John 3:16, 17).
Patience, longsuffering, etc.

- II. Our Love for God.

1. Love that *serves*—"Thou shalt love the Lord thy God . . . and him only shalt thou serve."
2. Love that *trusts* (Ps. 37:4, 5).
"Perfect love casteth out fear."
3. Love for *others*—"Thy neighbor as thyself."
Cannot love God unseen, if hate the seen.
4. Love that *separates*—"Love not the world, neither the things of the world."
5. Purifying or *sanctifying* love.
Love for His appearing.

—H. L. Bourner.

AN IDEAL PASTOR

1 Thessalonians 2

1. Brave and devoted (vv. 1, 2).
2. Faithful and impartial (vv. 3-6).
3. Kind and affectionate (v. 8).
4. Holy and consistent (v. 10).
5. Paternal and practical (v. 11)

The preacher should be positive, but not dogmatic; earnest, but not denunciatory; tender, but not sentimental; scholarly, but not pedantic; simple, but not commonplace; impassioned, but yet graceful; popular, but not vulgar. He should believe with all his heart in the reality and deadly power of sin and in the gospel as the only adequate power for a ruined and fallen race.—Harry G. Hamilton.

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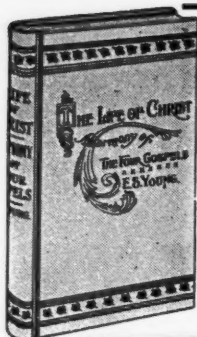
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3. A unity—that is marvelous.
4. A depth—that is matchless.
5. An influence—that is mighty.
6. A fulfilment—that is manifest.
7. A proof—that is maturable.

—Otterbein Teacher.

RECREATION

"How far may a young man who is trying to lead a godly life, join in athletic sports and recreations?"

Generally, every recreation is to be avoided by Christian young men which

1. Naturally leads them into evil or doubtful company;
2. Tends to produce reaction, either in the form of mental depression or physical lassitude;
3. Is in any way associated with betting or gambling;
4. Disinclines and unfits for religious duties.

I believe you may apply this fourfold test as rigidly as you like, it still leaves a wide range of outdoor recreations and amusements, sufficient to satisfy the most high-spirited youth, and brace him up for his daily toil.—Thain Davidson.

AN ESTABLISHED CHRISTIAN

1. Not enough to be saved.
Some saved, "yet so as by fire" (1 Cor. 3:15).
2. Not enough to be sanctified.
Some sanctified believers are babes and carnal (1 Cor. 1:2; 3:1).
3. Not enough to be zealous in service.
Some service burned as "wood, hay, stubble" (1 Cor. 3:10-15).
4. God's faithful servants desire believers established.
(Rom. 1:11; Col. 2:6, 7; 1 Thess. 3:2; James 5:8; 2 Pet. 1:12).
5. A faithful God is able and willing to establish the believer.
(Rom. 16:25; 2 Cor. 1:21; 1 Thess. 3:12, 13; 2 Thess. 2:16, 17; 3:3).
6. A good thing to be established. (Acts 16:5; Heb. 13:9).
7. A necessary thing to be established. (1 Tim. 4:1; 2 Tim. 3:1-7; 2 Tim. 4:3, 4).

Many who were once members of evangelical churches are today falling away: "Russellites," "Eddies," Adventists, Spiritualists, etc.

8. The way to be established.
"According to my gospel" (Rom. 16:25-27; 1 Cor. 15:1-4).
"The preaching of Jesus Christ" (Rom. 16:25; 1 Cor. 2:2; 2 Tim. 2:8).
"The revelation of the mystery" (Rom. 16:25-27; Eph. 3:1-21; Col. 1:25-27; Gal. 2:20).
"The truth shall make you free" (John 8:32-36; 15:5).

Believe the truth, "Christ in you," and keep on believing (2 Chron. 20:20; Isa. 7:9; Phil. 3:8-10).

—Norman H. Camp.

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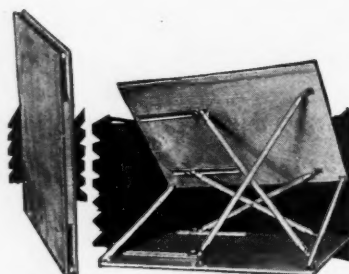
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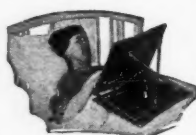
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INTERPRETATION BY EMPHASIS

It has been said that an infidel once came to Dr. Chalmers and said that Christ could not be as good as was claimed, or He would never have spoken such harsh words as He did to the scribes and Pharisees. Dr. Chalmers asked him to point out the words. He referred him to Matthew 23:13-33. Dr. Chalmers then read these words so tenderly, and with such infinite pathos and love that the unbeliever acknowledged that Christ might have spoken them.

It is also true that the meaning of a text of Scripture may be made clear or interpreted by the emphasis placed upon certain words. I never realized the full meaning of John 1:1 until I heard it read by Dr. C. I. Scofield, the editor of the *Scofield Reference Bible*. It is usually read, "In the beginning was the Word, and the Word was with God, and the Word was God." Dr. Scofield read, "In the beginning was the Word, and the Word was with God, and the Word was God."

The beautiful words of Christ recorded in Matthew 11:28-30 are frequently, if not usually, read: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

The whole force of these wonderful words is destroyed by such improper emphasis of verses 29 and 30. The passages should be read, "Take *my* yoke upon you and learn of me. . . . For *my* yoke is easy and *my* burden is light." Christ was teaching them the superiority of *His* yoke and *His* burdens over those of Satan and the world. Someone has truly said that the reason His yoke is easy is because it "is lined with love." And we may add His burden is light because He adapts it to our condition and never overtaxes His weakest child.

When Paul said to Timothy "give attendance to reading," he may have had this thought in mind. It is to be regretted that the abbreviated church services today in many instances force the omission of the Scripture reading, except the responsive reading from the Psalter, and the reading of the hymns. Some years ago we heard it said of a certain minister that his reading of the hymns was as clear an interpretation of the gospel as the sermon which followed.—Henry J. Zelle, in *The Methodist*.

IN THE LORD'S KEEPING

1. I am with thee to deliver thee, Jer. 1:8; 15:20; Deut. 31:6, 8.
2. There shall no evil touch thee, Job 5:19-21; Luke 10:19, 20.
3. No man shall hurt thee, Acts 18:9, 10; 23:11; Ps. 105:14, 15.
4. The tempter is hindered, . . . Luke 22:31, 32.
5. The adversary is restrained, Job 2:6; 1 Sam. 25:29; 2 Tim. 4:17.
6. The accuser is rebuked, . . . Zech. 3:1, 2.
7. I will keep thee from the hour of temptation, . . . Rev. 3:10.

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Evangelist James Rayburn, assisted by Mr. and Mrs. Walter C. Schofield, began his fall campaigns with a city-wide tabernacle meeting at Chanute, Kan. November was devoted to a union meeting at Ottawa, Kan.

The Crossley-Leonard Party recently closed a most gracious union evangelistic campaign in Shelburne, Ont., where nearly fifty souls were saved and many saints revived. They report a large attendance at each service in spite of very bad weather conditions. From Shelburne the Crossley-Leonard Party went to Meaford, Ont.

S. D. Goodale has been preaching this summer under the direction of the Evangelistic Committee of New York City on the excursion boats on the Hudson River. He began his fall work in the state of Missouri where four meetings were held. October 31 he started an evangelistic campaign at Terre Haute, Ind.

During the month of October Miss Daisy F. Eggleston, evangelistic singer and Bible teacher, was in special work in Lincoln City, Del. November was spent in meetings in Bristol, Pa. During December Miss Eggleston will hold special meetings in Shippensburg, Pa. The Lord has honored His Word, and great blessings have been received by the many who have been ministered to by Miss Eggleston.

Evangelist Mordecai Fowler Ham, of the Ham-Ramsay Party of Anchorage, Ky., inaugurated his fall schedule of work at Mayfield, Ky., Sunday, October 17. A large tobacco warehouse has been remodeled into an ideal campaign tabernacle with a seating capacity of 5,000, and splendid interest is evident throughout the entire section, large crowds attending. Mr. Ham has just returned to America from London, England, where he was a lecturer in the recent World-Wide Bible Conference held there. The Mayfield campaign is scheduled to last five weeks, after which Mr. Ham and his party will lead in a city-wide tabernacle campaign in Okemah, Okla., which will continue to the Christmas holidays.

Dr. and Mrs. Milton S. Rees are engaged in an interdenominational district-wide campaign in the Norwich District, Methodist Episcopal Conference, eastern section of Connecticut, with many cities and the whole countryside co-operating, to continue for at least six months. They began October 3 with the nineteen churches of Willimantic.

During the month of October the Prestons held an extensive evangelistic campaign in Poplar Bluff, Mo. From there they went to Battle Creek, Mich., for a three weeks campaign, closing November 21. We have not received a detailed report of these meetings but because of the splendid results of the work of the Prestons in times past, we feel certain that the Lord used them to His glory during these two months of service.

Mr. and Mrs. John Imrie, evangelistic singers, of Springfield, Mo., have been assisting pastors in successful meetings in Sterling, Kan., Ardian, Mo., and Medicine Lodge, Kan. The churches were built up and established in the faith as a result of the special meetings. The Imries were in Pierce City, Mo., November 7 on a return engagement. They are beginning their thirteenth season as pastors helpers in revival work.

Evangelist S. E. Lewis and Mr. Earl Cretser, evangelistic singer, recently closed a campaign of two weeks with the Baptist church at Clifton Park, N. Y. This was the second series of meetings in this church for this evangelist within one year. During both campaigns souls were saved and many were added to the church. The party now is engaged in a stirring work at the Baptist church in Adams Center, N. Y.

The annual Interdenominational Evangelistic Association conference was held at Winona Lake, Ind., during the first week of October. A deep spiritual fellowship was felt from the beginning to the end of the meetings. Each message rang true to the old Book and the old faith. Many former members attended and each spoke with no uncertain sound concerning the great outlook for the kingdom.

The officers for the coming year were chosen at the business meeting. Charles Reign Scoville was elected president; Charlie Stewart, secretary; R. Hayes Willis, treasurer; W. A. Sunday, first vice-president; O. A. Newlin, second vice-president; Bob Jones, third vice-president, and John S. Hamilton, fourth vice-president.

The program for the coming year was discussed and extensive plans were made for the 1927 summer conference.

Alfred Danielson, pastor of the Immanuel Baptist Church, Westbrook, Minn., reports that during the recent two weeks of Bible conference and evangelistic campaign conducted by Evangelist Harry G. Hamilton, a city-wide interest was aroused among saved and unsaved. Many souls were converted, and Christians were strengthened in the faith. The great blessing that attended Mr. Hamilton's ministry will not soon be forgotten by the people of Westbrook.

Rev. Wm. S. Dixon, of Kansas City, Mo., the Baptist preaching and singing evangelist, recently filled the pulpit at the Tabernacle Baptist Church, Kansas City, Mo., of which Rev. Judon is pastor. Mr. Dixon then opened a campaign with the First Baptist Church, Sweet Springs, Mo., where he preached and sang to large crowds every night. From Sweet Springs Mr. Dixon went to Kingsville, Mo., to conduct revival meetings in the First Baptist Church.

Sixty-eight persons united with the East Side Presbyterian Church of Ash-tabula, O., the closing day of the H. P Dunlop meetings. One convert turned from two years study for the priesthood and has a definite call from God to go to India as a missionary after training in the Moody Bible Institute. Another man after reading the daily newspaper account of the meeting, came to be delivered from the power of sin, and was gloriously saved.

The Vinaroffs, gospel musicians, send in the following report from Akron, O.: "Our evangelistic meetings here in the Goodyear Heights Baptist Church have been a great blessing to the church and the community. Over forty people have accepted Christ as their Saviour. The meetings started October 11 after a three weeks campaign at Saybrook, Ill." From Akron, O., Mr. and Mrs. Vinaroff went to Portland, Ind., for a three weeks meeting in November. From November 22 to December 12 they will conduct an extensive evangelistic campaign at Wabash, Ind.

G. A. DeFlon and A. J. Fitt, who were students in the Moody Bible Institute from 1895-1898, and have been closely associated in evangelistic work during the last thirty years, have united their labors "for greater things for God in Jesus' name." The summer and fall months they labored in the state of Kansas. In October revival meetings were held in Fall River where a hard battle was fought. God honored His Word and the people were blessed. October 20 they began their work at Moran. In the report that was sent shortly after the opening of the campaign, Mr. DeFlon writes, "We already feel the power of God in our midst, and we are looking for great meetings. The pastor, Rev. M. H. Matthei, is standing by us in preaching the old time gospel."

Moody Bible Institute Monthly

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| 2. Bibs | 2. Trimmings |
| 3. Bonnets | 3. Linings |
| 4. Jackets | 4. Hat Materials |
| 5. Rompers | 5. Blocking |
| 6. Boy's Ties | |
| 7. Girl's Fancy Dresses | VII. The Seamstress' |
| | 1. Bias Bands |
| III. The Traveler's | 2. Seams |
| 1. Handkerchiefs | 3. Ruffling |
| 2. Lingerie | 4. Pleating |
| 3. Blouses | |
| 4. Boudoir Caps | VIII. The Fancy Worker's |
| 5. Frocks | 1. Transfer Work |
| 6. Guimps | 2. Smocking |
| 7. Ties | 3. Lamp Shades |
| IV. The College Girl's | 4. Aprons |
| 1. Cushion Covers | 5. Collars & Cuffs |
| 2. Lingerie | 6. Caps |
| 3. Neckwear | |
| 4. Blouses | IX. The Nurse's |
| 5. Drapes | 1. Uniform |
| 6. Smocks | 2. Sample Goods |
| 7. Hair Bands | 3. Trousers |
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February.....Placentia, California
March.....Missouri Valley, Iowa

Dr. G. Campbell Morgan, after a season of preaching and lecturing in Great Britain, is returning to America. He will speak in Knoxville and Chattanooga, Tenn., Nov. 21-Dec. 3; Harrisburg, Pa., Dec. 5-10; and Charlotte, N. C., Dec. 12-17. Dr. Morgan will be in southern California from Jan. 2-Feb. 25; in northern California, Feb. 27-March 11, and for two weeks thereafter at Seattle. An interesting experience of Dr. Morgan's stay in England was his invitation to the pastorate of Westminster Chapel, London, where he previously served from 1904 to 1917. Dr. Morgan, however, prefers to continue in the work of the itinerant ministry without the responsibilities of the pastorate.

Saturday and Sunday, October 23 and 24, the First Baptist Church of Downers Grove, Ill., celebrated its diamond jubilee, seventy-fifth, anniversary. Saturday there was a fellowship and reunion hour, banquet with 300 present, and a brief program of interest. Two outstanding features were, the history of the church, and a brief address by Mr. Dixon of Oak Park, a pioneer in the organization of 1851. He provided many historical reminiscences. Sunday there were three services in honor of the jubilee. The subject of the church universal was presented. Rev. E. R. Dow, D. D., of Wheaton, spoke in the morning, upon "What the Church Has Done in the World." Rev. J. W. Hoyt, D. D., Ph. D., pastor of the Belden Avenue Baptist Church of Chicago, followed in the afternoon with, "The Supreme Business of the Church," and Rev. A. H. Kehrl, pastor of the church, concluded in the evening with "The Glorious Triumph of the Church." There was a capacity attendance at all services and the occasion was a memorable one.

EXTENSION DEPARTMENT NOTES

Dr. J. E. Conant, with Mr. and Mrs. W. Earl Robinson, report a successful engagement at Chester, Pa. They are now engaged in an evangelistic campaign in the Salem Reformed Church, of St. Louis, Mo., of which Rev. A. J. Leven-good is pastor.

Rev. Franklin T. Conner is continuing his weekly Bible classes in Chicago, and recently supplied pulpits for two out-of-town churches, one at Grand Rapids,

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Mich., and the other at Eau Claire, Mich.
Rev. C. Edward LaReau conducted a union Bible conference for the churches of Madrid, Ia., from Nov. 7-14 inclusive.

Rev. Oscar Lowry with Mr. Eldon R. Farrar closed a union evangelistic campaign at Galveston, Tex., on Nov. 14, and they are now in another evangelistic campaign at Lincoln, Kan., where most of the Protestant churches are uniting for this special effort.

Miss Elinor Stafford Millar, who has been spending some time in England, has just returned to this country, and is now available for engagements.

Rev. Elmer M. Moser closed a very successful evangelistic campaign with the Schwamb Memorial Presbyterian Church at Charleston, W. Va., on Nov. 14, and is now with the First Baptist Church, at Loudonville, O., of which Rev. J. M. Huston is pastor.

Dr. Henry Ostrom is now conducting a Bible conference at Washington, Pa., in the church of which the Rev. F. W. Perkins is pastor, and will be with Rev. S. C. T. Ramsey, pastor of the Free Swedish Evangelical Church, at Moline, Ill., from Dec. 5-12.

Mr. C. E. Putnam closes a Bible conference with Rev. E. M. Slagle, of Archibald, O., on Nov. 28, and his next engagement will be at Des Moines, Ia., where he will speak on Dec. 6 and 7.

Dr. Wm. P. White filled engagements during the early part of November in New Providence, Ia., and Manitou, Colo. On Nov. 21 he opened a fifteen day engagement with Dr. Frank E. Beatty, pastor of the First Presbyterian Church, Wenatchee, Wash. He will devote the month of December to the West Coast.

FUTURE ENGAGEMENTS

Harry O. Anderson—Nov. 14-Dec. 12, Oelwein, Ia.; Jan. 2-30, Selma, Calif.; Feb. 2-20, Placencia, Calif.; Apr. 3-May 1, Missouri Valley, Ia.
The Bonney Workers—November, Great Bend, Kan.; December, Phoenix, Ariz.

Crossley-Leonard Party—Nov. 21, Mono Road, Ont.; Dec. 6, Bobcagegon, Ont.; Jan. 1, Uxbridge, Ont.
H. P. and Mrs. Dunlop—Nov. 28-Dec. 14, Thorn-town, Ind.

P. H. Kady—Nov. 21-Dec. 19, Otter Lake, Mich.; February, Mayville, Mich.

Harry Dixon Loes and wife—November-December, Kansas or Montana; January, Stillwater, Okla.

Oscar Lowry—Nov. 21-Dec. 19, Lincoln, Kan.
Sara C. Palmer—Nov. 21-Dec. 12, Moosic, Pa.; Jan. 2-23, Shillington, Pa.; Jan. 30-Feb. 20, Wyalusing, Pa.; Feb. 27-Mar. 20, Nanticoke, Pa.

Gipsy Smith, Jr.—November-December, Harts-ville, S. C.; January, Lake City, Fla.; February, Del Ray, Fla.; March, Helena, Ark.; April, Moultrie, Ga.; May, Charlotte, N. C.

John R. Snyder—Nov. 15, Sabetha, Kan.; Nov. 29, Kearney, Neb.; Jan. 9, Hollidaysburg, Pa.

Billy Sunday Party—Nov. 7, Yakima, Wash.; Jan. 2, Mobile, Ala.; Feb. 20, Tampa, Fla.; Apr. 17, Aurora, Ill.; June 5, Butte, Mont.

Albert Turkington—Nov. 23-Dec. 12; Lighton, Pa., Feb. 8-20; Tiskilwa, Ill., Feb.-Mar. 13, Detroit, Mich.

The Vinarofis—Nov. 22-Dec. 12, Wabash, Ind.; Jan. 2-23, Hagerstown, Md.; Jan. 24-Feb. 13, East Liverpool, O.; Feb. 14-Mar. 6, Arcanum, O.

Edward P. White—Nov. 28, Mt. Hope, Ind.; Jan. 9, Kokomo, Ind.; February, Bebo, Ind.

Howard S. Williams Party—Nov. 7-Dec. 5, Memphis, Tenn.; March, Covington, La.; April, Aberdeen, Miss.

E. L. Wolslagel—Nov. 29-Dec. 12, Henderson, Ky.; Jan. 9-23, Richmond, Va.

JESUS AND I

I cannot do it alone,

The waves run fast and high,
And the fogs close chill around,
And the light goes out of the sky.

But I know that we two shall win in the end—Jesus and I.

Coward and wayward and weak,
I change with the changing sky:

Today so eager and bright,
Tomorrow too weak to try;
But He never gives in, so we two shall win—Jesus and I.

—Author Unknown.



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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North LaSalle Street, Chicago

CORRECTION

By a typographical error a note on page 166 of the first edition of *The Leaven of the Sadducees* was credited to a professor in Union Seminary. The utterance actually came from the Rev. Dr. R. J. Campbell.
(Signed) Ernest Gordon.

The New Hymnal.

This is a book of medium and convenient size containing a large number of the old and well known hymns together with some very excellent new compositions. Hymns of sane evangelistic character and pleasing melody; also appropriate scripture selections for responsive readings feature the collection.

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366 hymns. 8x5½ inches. Conference Press, Chicago, Single copy 75 cents.

A. E. H.

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In the foreword to this book of songs it is stated that "the book has been built on an unusual principle; no song was eligible unless it was indispensable, or at least of compelling excellence."

It is evident from a perusal of its contents that the compiler has been quite successful in his effort and has produced a book containing the "classics of hymnology—hymns of strength, clearness, poetic beauty, lyrical quality, and above all scripturalness." A song book of unusual merit.

450 hymns. 8x5½ inches. The Word and Work, Louisville, Ky. Single copy, 75 cents.

A. E. H.

The Cost of a New World, by Kenneth MacLennan.

The author is secretary of the Conference of Missionary Societies in Great Britain and Ireland. He has written a book with which few others will compare for its concise yet comprehensive survey of world conditions and its clear-sighted and thought-compelling discussion of post-war international problems. He deals with such current movements as the rapid growth of nationalism, the universal ferment of youth, the industrial invasion of the East and Africa, and with the many vexing questions which spring from these. He appeals for a new assertion and adaptation of Christianity to meet more adequately the world's crying needs. His last chapter presents a fine idealism. But, human nature and the trend of world affairs being what they are, one finds it difficult to share the author's hope of the realization of these ideals along the lines which he suggests.

190 pages. 7½x5 inches. Missionary Education Movement, New York. \$1.00.

R. H. G.

In Sunny Nigeria, by Albert D. Helser.

A very readable book telling the story of the beginning and first three years' development of a new mission among the Bura people of northeastern Nigeria. It gives a good idea of missionary life and work from day to day in a primitive field, imparting information about the customs, superstitions and conditions of a little-known people of north central Africa. The author reveals a high and wholesome missionary spirit.

188 pages. 7½x5 inches. Illustrated. Fleming H. Revell Company, Chicago and New York. \$1.50.

R. H. G.

God's Code of Morals Applied to the New Day, by Rev. P. B. Fitzwater, D. D.

An interesting and practical study of the Ten Commandments, by the Dean of the Educational Department of the Moody Bible Institute. The eternal principles of moral law contained in the Decalogue are considered in their relation to modern life.

A separate section is devoted to each of the commandments giving the general principles, stating the duties enjoined and the various ways in which the law is being broken in our day. The author is clear, definite and straightforward in dealing with sin as it actually exists in the lives of both Christians and the unsaved. He avoids both legalism and the opposite extreme of antinomianism and presents a discussion of the subject which is helpful and thought-provoking.

Paper, 36 pages. 7½x5 inches. Bible Institute Colportage Association, Chicago. 30 cents.

H. L. L.

The Mystery of Painlessness, by Frank Ballard, D. D.

The author presents the problem of pain as the most powerful objection to theism and then meets the problem by stating the greater mystery of painlessness. The marvel of the human body, with its bones, muscles, blood circulation, sense perceptions, etc., is considered with some details in a medico-theological treatise which has considerable interest in spite of its wordiness.

The author's physiology seems, however, to be clearer than his theology. He refers to "some pious fanatics" who believe that man is conceived in sin as being "under the strange spell of bibliolatry." While he sees the irrationalism of atheistic evolution, he says that "the magic word of today is evolution" and quotes with approval from leading evolutionists.

95 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. 75 cents.

H. L. L.

Love and Courtship, by The Marechale: Catharine Booth-Clibborn.

The Marechale here has given us words of wisdom and counsel growing out of her abundant experience with actual life. Among the short chapters are "Flirting," "Conditions for Engagements," "Broken Engagements," and "The Disappointed and the Brave." All are excellent.

88 pages. 7½x5 inches. George H. Doran Company, New York. \$1.00.

G. S.

"Say, Dad," by Wallace Dunbar Vincent.

By far the best teacher for early youth is the father, but even when there is a willingness to perform this God-appointed function, many a parent is at a loss to know how to proceed. The author has uniquely removed this difficulty in the sixty topical conversations that he has arranged between father and son. The close confidence and companionship that will follow such commendable chats as are herein suggested, cannot but reflect favorably upon our nation as well as our domestic life.

204 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York \$1.50.

C. H. B.

The Revival at Broad Lane, by Kate Drew.

This inspiring tale gripping the heart and mind, portrays one of God's true evangelists who left a trail of indisputable results of salvation and sanctification as the Word of God was proclaimed humbly and sanely.

It will never be forgotten by those who may be privileged to read it, for its charm of reality and romance. One could wish he might afford to put this book into the hands of every preacher who has problems, and what minister has not. It might be a good suggestion to give your pastor this volume.

284 pages. 7½x5 inches. The Biola Book Room, Los Angeles, Calif. \$1.75.

W. T. J.

Illustrative Anecdotes, by Henry M. Tyndall, S. T. D.

The pastor of the People's Tabernacle, New York, has prepared this collection of illustrations for preachers, Sunday-school teachers and the family circle. Many of these stories first appeared in the *Little Evangelist*, edited and published by the writer for more than thirty years. At the New York public library where this paper has found its way, its readers were so numerous and appreciative that it was found necessary to preserve the numbers and bind into volumes. The publication of this complete selection will be appreciated by all who desire the best of stories to illustrate and emphasize important gospel truth. The textual and topical index included in this work will be especially appreciated.

616 pages. 10x7 inches. The author, 56 E. 102nd St., New York City. \$2.50.

C. H. B.

Moody Bible Institute Monthly

How to Get Right With God, by Rev. M. Gray, D. D.

This is a series of noonday talks to busy people given in a Chicago theatre during Holy Week, and embraces the following chapters: How to Get Right with God, How to Get Back to God, How to Walk Worthy of God, How to Get Things from God, How to Do Things for God.

To ministers who are looking for suggestions for popular presentation of such topics, this will be found most helpful.

49 pages. 7½ x 5 inches. Fleming H. Revell Company, Chicago and New York. 35 cents. P. B. F.

How to Have a Happy Home, by Rev. Harold Francis Branch.

This is a series of lectures given over the radio from the Congress Hotel, Chicago, by the pastor of the Albany Park Presbyterian Church. It contains the following chapters: 1. Marriage. 2. The Husband's Responsibility. 3. The Wife's Responsibility. 4. The Children's Part in the Home. 5. Responsibility and Opportunity of Brothers and Sisters. 6. The Memories of Home.

31 pages. 7x5 inches. Bible Institute Colportage Association, Chicago. 10 cents. P. B. F.

The Finding of the Cross, by E. Herman.

Granted that "one of the chief objects of Lent is to help us towards a fresh discovery of the cross, and its implications for daily life," this small posthumous book by a gifted writer will be appreciated especially by those who find their spiritual atmosphere in the high church section of the Anglican communion. The closing chapter, which stands for the volume, has such fine sentences as these: "In a loveless world created by a loveless God, suffering would be an insult, an outrage, sheer folly. In a world created and redeemed by love, suffering is a glorious vocation, a divine energy, the very stuff of life. But for suffering, sin would end in despair, and doubt in madness."

90 pages. 7½x5¼ inches. George H. Doran Company, New York. \$1.25. J. R. R.

A Manual of English Church Music, edited by George Garden, M. A. and Sydney H. Nicholson.

Edited by two well-known English musicians, this book is put forth with the desire to supply a work which would be of service to all who are interested in church music, particularly that of the English church. There is a chapter on Chanting, on Christmas Carols, on Cantatas, music for children's service and choice of music for both choir and organ, on conducting, congregational singing, hymn-tunes, etc.

The book would be invaluable to the choir-master of the Episcopal church, and would also be a help to the leader or director of music in churches of other denominations.

8½x6¼ inches. Macmillan Company, New York. \$4.00.

A. H.

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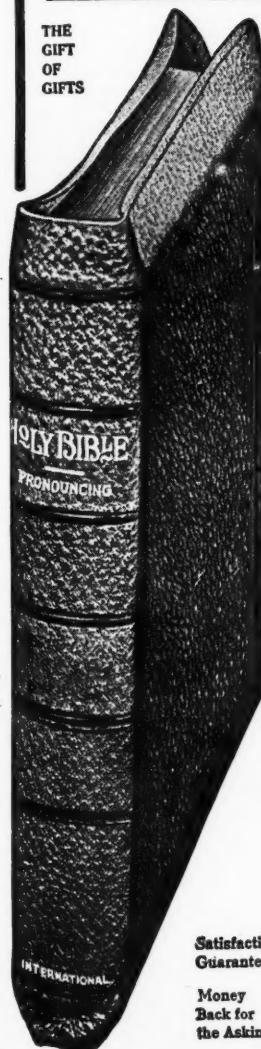
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The New Commandments and Other Sermons, by Louis Albert Banks D. D.

Defenders of the old commandments need not fear because of the title of this volume, which is merely the topic of the first sermon in this new series of addresses by this inimitable homilist. Preachers and occasional speakers reading *The New Commandments and Other Sermons* will find that Dr. Banks is just as suggestive and helpful as in his many previous volumes of sermons. His ability to take old and new topics and texts and make them attractive is once again evident. The searcher for fresh and inspiring illustrations will be rewarded by delving into this volume from a master of topical preaching.

186 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. W. T. J.

Why I Believe in Jesus, by Edward Leigh Pell.

This book runs the current of emotion into the tenderness of human channels, for the author first saw Christ in the face of his mother and others like her, both men and women, who nourished their faith into beauty and strength at the hidden spring of His grace. The approach could not be better, for the great fact of Christ's relation to men cannot be thought out, but must be felt out through the warm impulses of their affections. It is "with the heart that man believeth unto righteousness." For forty years, from a world of perplexities, trouble and changing values, the author has been sending into the depth of His love the plummet of his human hunger, and ever and increasingly finding that Jesus satisfies. You must read this book.

192 pages. 7½x5½ inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

J. R. R.

Grace and Personality, by John Olman.

A favorable review in a certain theological quarterly aroused our interest in this book, but the said review must have been very superficial. The Introduction, by Nolan R. Best, also whetted our appetite, which the reading has failed utterly to satisfy. While the book contains much of philosophical and metaphysical truth, it is decidedly modernistic and unscriptural. We get comfort, however, that the thought is so involved and the style so muddy that few will have the patience to read it thoroughly.

Everywhere it is assumed that God is the Father of all and that He deals with men only as His children, naughty or otherwise. He takes no account of the teaching of the Bible that some are children of the Devil, that even the saved once were by nature "children of wrath" because "children of disobedience." He speaks of grace as simply "a gracious relation of God to His children in all things." Redemption is almost a synonym for morality. We are simply redeemed "from the vanity and vexation

of the world," not from sin, so that we experience a sense of indifferent peace. We show that we are redeemed by our moral living, which in reality is redemption by self-effort. The great doctrine of justification through faith in Christ the Crucified One is denied. The theory of substitution is ridiculed. Frequently the traditional view of grace is misrepresented, whether through intention or ignorance or prejudice, we cannot say. Since the author rejects an objective infallible revelation of the grace of God and an objective atonement, we are not surprised that he wanders far astray in following the course of his naturalistic philosophy.

314 pages. 8½x5¼ inches. The Macmillan Company, New York. \$2.50. G. S.

Faith, Health and Common Sense, by Edwin A. McAlpin.

The author deals with the subject of faith-healing from a practical point of view. While he holds to miraculous healing he calls deserved attention to the perils of so-called modern faith-healing. Our criticism would be that he does not always seem to have in mind the scriptural conception of faith, but makes it more of a psychological factor which operates along purely naturalistic lines. But while exalting his conception of faith-healing, which we do not deny, the author is practical enough and sensible enough not to ban the honest and thoroughly trained physician.

200 pages, 6½x4 inches. George H. Doran Company, New York. \$1.50. G. S.

The Truth About Mormonism, by James H. Snowden.

Dr. Snowden adds another volume to the already extended list of books which he has written. This one should be a companion volume to *The Truth About Christian Science*. It possesses the same thoroughgoing examination of facts and the same clear analysis and synthesis of material. The treatise covers the entire history of Mormonism from the first chapter upon "The Roots of Mormonism" to the last upon "Mormonism Today." Such historical facts as the author presents will enable any reader to have a fairly good comprehension of Mormonism both as a system and a menace. But Dr. Snowden is himself no alarmist. He believes that "already these erring children have come part way back home." They also are "the children of our common heavenly Father." These sentences, occurring near the end of the book, reveal that Dr. Snowden, with all his information about the facts has failed to sense the true character and peril of Mormonism.

368 pages. 8x5½ inches. George H. Doran Company, New York. \$2.50. G. S.

The Faith, the Falsity and the Failure of Christian Science, by Woodbridge Riley, Ph. D., Frederick W. Peabody, LL. B., and Charles E. Humiston, M. D., Sc. D.

Moody Bible Institute Monthly

Much has been written against Christian Science by theologians, but here is a book that has been expressly prepared by men who do not deal with the subject primarily from its religious aspect.

Dr. Riley is a member of the American Psychological Association. After a most careful analysis of the sources, he shows precisely where Mary Baker Eddy derived the various features of her religious and therapeutic systems.

Mr. Peabody is a member of the Massachusetts bar, and acted as counsel for Mrs. Eddy's sons in their equity suit. He demonstrates her questionable veracity, ambition and avarice, and furnishes irrefutable evidence that the present leaders are following the nefarious methods of the founder.

Dr. Humiston is a professor of surgery in the University of Illinois. He has gathered from a nation-wide questionnaire numerous cases showing the tragic results of Christian Science treatment of its helpless victims.

408 pages. 8x5 1/4 inches. Fleming H. Revell Company, Chicago and New York. \$3.50.

C. H. B.

The Menace of Mormonism, by A. F. Gray.

Without entering into a tirade against the Mormon people or providing a sensational story of their crimes, the writer sets forth the facts concerning the life of Joseph Smith, the book, the church, the doctrines and the morals of the Mormons. It is to be commended for its brevity and conservative tone.

128 pages. 7 1/4 x 4 3/4 inches. Gospel Trumpet Company, Anderson, Ind. 75 cents.

C. H. B.

Beginning the Child's Education, by Ella Frances Lynch.

This is a companion production to *Bookless Lessons for the Teacher-Mother*, in which the author clearly indicates her familiarity as well as her ability to deal with child life. The home today is probably the most unused asset in America, and fathers and mothers especially are indebted to Miss Lynch not only for magnifying their teaching ministry, but also for preparing a program of training. The years between three and seven are more important than any later educational period, and instruction from the parents will mean more in the provision of a good education than what the best college can afford. This book is based upon a correspondence carried on between the author and a mother who was anxious to make the most of her child's earliest education.

202 pages. 7 1/4 x 5 inches. Harper and Brothers, New York.

C. H. B.

"Gethsemane In Our Lives," by B. A. M. Schapiro.

This is a poem in prose, which somehow brings to our mind the dark shadows of that garden outside the walls of Jerusalem, with its small group of mourners in the midst of whom was He whose

"soul was sorrowful unto death." We would recommend that every Christian man and woman read this little book, as it reveals the life and longing of a Jew who heard the call of the Saviour and started out upon the road of discipleship. It will enable one to understand his Hebrew Christian brethren more fully and will give him a vision of the need of greater consecration and more sympathetic testimony to his Jewish neighbors.

Paper, 155 pages. 6 1/4 x 3 3/8 inches. Hebrew-Christian Publication Society, Inc., 405 Bible House, New York.

S. B.

My Mission to China, by Rev. J. Russell Howden, B. D.

A delightfully interesting little volume by a distinguished English clergyman, recording his experiences and observations on a recent visit to China. Mr. Howden's visit took him into the midst of the turmoil and strife that characterized the anti-foreign movement in China last summer. The reader will find much first-hand information of great value in understanding the Chinese situation.

126 pages. 7 1/2 x 5 1/4 inches. Marshall Bros., London, England. 2/6.

W. H. H.

The Gospel Object Book, by C. H. Woolston, D. D.

Dr. Woolston has spent the greater part of his valued ministry in calling the attention of the church to the importance of the objective method in teaching. The

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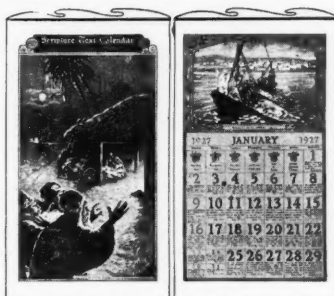
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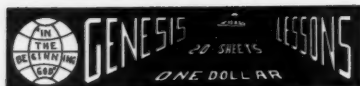
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153 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

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199 pages. 7½x5¼ inches. William B. Eerdmans Publishing Company, Grand Rapids, Mich. 75 cents.

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297 pages. 7¼x5¼ inches. George H. Doran Company, New York. \$2.00. C. H. B.

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411 pages. 8½x5¾ inches. George H. Doran Company, New York. \$3.00. J. R. R.

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274 pages. 7¾x5¼ inches. George H. Doran Company, New York. \$2.00 net. J. R. R.

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The New Japanese Womanhood, by Allen K. Faust, Ph. D.

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164 pages. 8x5 inches. George H. Doran Company, New York. \$1.50 net. P. B. F.

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"God's Code of Morals Applied to the New Day," by Rev. P. B. Fitzwater, D. D. Paper, 63 pages, 30 cents.

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God was leading Moses, and to which, I
believe, He is leading us also, has not
most to do with services and conventions
and the like. I will tell you what it has
rather to do with; I will tell you what
are its holy things and holy places. It
has to do with shops, offices, workrooms,
laboratories and consulting rooms, with
law courts, exchanges, hospital wards,
schoolrooms. Its holy things are not
churches. I am not irreverent when I
say they are not even sacraments and
religious ordinances. Its holy things are
ordinary things, such as pens, typewriters,
cash registers, ledgers, desks, engines,
tools. These are the holy things of the
Christian religion; these are the conse-
crated things by which God wants to
work through you.—J. Stuart Holden.

FRIENDS

Of all the many blessings that our gra-
cious Father sends,
I thank Him most of all today for loyal-
hearted friends;
Friends who know about my faults, and
keep on loving still,
Friends whose friendship changes not
with happy days or ill,
Friends to whom my inmost secrets
safely I confide,
Friends who make me happy just to have
them by my side.
Yes! of all the many blessings that our
gracious Father sends,
I thank Him most of all today for loyal-
hearted friends.

I like my friends to meet each other—
those for whom I care,
I feel their friendship's worth so much
I want the rest to share;
Friendship's like the miracle of loaves in
Galilee,
Though shared by many others, there's
none the less for me.
And since I've thought of you, dear
friend, in friendship's closest tie,
I've longed to introduce you to a Friend,
for He and I
Spend many hours together in a happy,
solemn tryst,
How I wish that you might know Him!
my best Friend, Jesus Christ.
—Horace G. Halse in *The Intercessor*,
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MISSIONARY BULLETIN BOARD

The Missionary Bulletin Board, which occupies the west wall of the first floor lobby in the Original building, 153 Institute Place, contains the names of students who have gone to foreign fields in missionary service.

For some time this board has been filled to its capacity, and yet there were more than a hundred names to be added. Therefore it was decided to revise and re-letter it, using a narrower black strip and a smaller white letter. This work has been completed, and now all "Former Students of the Moody Bible Institute Who Have Gone to Foreign Mission Fields" will find their names on the board, together with date indicating the last year they were at the Institute as students. Space is left for additional names and the board will serve its purpose for some years to come.

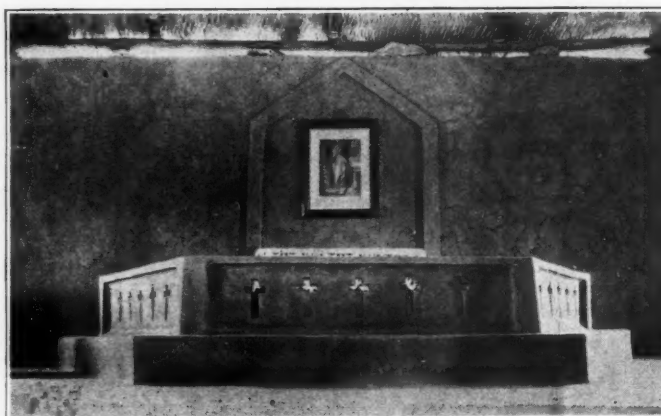
At present there are 1,352 names listed under 40 mission fields. Of this number, 125 have departed to be with Christ, as indicated by a star opposite the name. The cross in front of four names signifies that these missionaries suffered as martyrs. Of the remainder, 198 are back in the homeland for one reason or another, leaving 1,029 still engaged in service in different countries. Several recent graduates have been accepted by mission boards, and as soon as they go to their respective fields their names will be added.

From now on this board will be considered a part of the Missionary Museum now nearing completion, located in the former open space between the Lecture Hall and the Library. Any one visiting the Museum will pass the board on the way in or out. The new lighting arrangement makes it possible to read every name easily.

Alfred '12 and Mrs. Thompson (Flossie Mae Gibson '13), who first went to Africa

in 1913, are home on furlough from Lamurde, Nigeria, where they are serving under the Sudan United Mission. Both are teachers in the mission school and they find the children there as bright and as eager to learn as the children in our own land.

In a recent visit to the Institute Mr. Thompson gave some illustrations of the



Altar of Church at Lamurde, Nigeria, West Africa

way in which God has blessed their efforts and supplied their needs. He said that when the station church at Lamurde became too small to accommodate those who wished to attend the services, one of his friends, Mr. F. Eesly, of Plainwell, Mich., offered to finance the building of a new one in the village. The natives however, having built the station church, felt that they should do this themselves and asked that Mr. Eesly build the school instead. Village men volunteered their services for the construction of the building, and teachers and other station work-

ers gave all of their spare time. Great fan palm logs were brought fifteen miles up the river and fifteen miles over land (where there are no roads) by ox wagon. The walls, pews and the beautiful altar were made from a clay mixture which is pressed flat and smooth as wood. The church is sixty-four feet long and forty-six feet wide, seating three hundred people, with enough floor space to accommodate six hundred. The work began in September 1925, and the edifice was completed the following April. Six hundred and eighty-five were present at the dedication service on Easter Sunday. There have been about one hundred

conversions in the past two years and Mr. and Mrs. Thompson ask our prayers that His Word may be glorified in the salvation of many more souls.

MUSKOGEE CORRESPONDENCE STUDENTS GRADUATE

The closing feature of the Bible conference conducted by the Institute, Oct. 31 to Nov. 7, in the First Baptist Church, Muskogee, Okla., was the graduation of one hundred and twelve correspondence students. Eighty-one completed the Sco-

field Bible Course, and thirty-one, members of a Y. W. C. A. class, finished the Introductory Bible Course. Mrs. O. T. Graham was the teacher of both classes. The address of the evening was delivered by Dr. P. B. Fitzwater and certificates were presented to the graduates.

GREETINGS

A telegram received from the secretary of the Buffalo Alumni Auxiliary, reads: "Greetings from Buffalo Auxiliary. Dr. White's ministry a great blessing to our city. We send you our love and our prayers are for you." (Rev. William P. White, D. D., of the Institute Extension staff, was the speaker at a Bible conference in the Delavan Avenue Baptist Church, Buffalo, N. Y., Oct. 3-10.)

"APPRECIATION DEEPENS WITH THE YEARS"

A group of former students in attendance at the recent Wisconsin conference of the United Brethren in Christ, write



Interior of Church at Lamurde Showing Log Pillars and Pews Made of Clay

of their appreciation of the teaching and influence of the Institute which "deepens with the years. Our joy still is: The fellowship of our Lord Jesus Christ; the teaching of His Word; the winning of souls, and the glorious hope of His coming." Those present were: James Austin '97, S. E. Taylor '00, G. C. Waite '11, M. Lulu Hindes '10, G. C. '21 and Mrs. Kintz, O. V. '23, and Mrs. Liscum, Warren Sutton '25, and Otto Engebretson '25.

A NEW ADDITION TO THE STAFF

Rev. William M. Runyan has recently been called as Assistant to the Secretary of the Extension Department of the Institute.



Rev. William M. Runyan

Mr. Runyan's father was a Methodist minister in New York state, and his mother was also the daughter of a minister, in the same state. The ministry called the young man, and he responded, pursuing studies at Northwestern University and Garrett Biblical Institute. In 1903 he entered upon the work of evangelism and for more than twenty years was thus employed under the official commission of his denomination. In recent years Mr. Runyan has become known as a gospel song writer and publisher and his editorial assistance has been sought for the preparation of a number of gospel song books.

Mr. Runyan was called to the Institute from the John E. Brown College, Sulphur Springs, Ark. While there he served as college pastor, and lecturer on evangelism, as well as editor of the *American Evangelist*.

THE YOUNG PEOPLE'S RALLY

From everywhere! None who looked upon the throng that crowded the Moody Bible Institute Auditorium Sunday afternoon, October 31, could escape the impression. It was a Young People's Rally, every seat was occupied and some people were standing.

Rev. A. H. Leaman, of the Institute staff had sent out invitations to the young people of twenty-five churches in which he had delivered addresses on Evangelism, and groups came from Wheaton, Waukegan and Kenosha, while individuals from many other out-lying communities were present. A number of city churches sent delegations numbering from fifty to more than a hundred.

Members of the Institute Faculty and Business Staff, assisted by their wives, acted as special hosts and a spirit of utmost cordiality and graciousness abounded.

The service of worship, broadcast from the Institute radio station, WMBI, began promptly at half-past three with

a pipe-organ prelude by Mr. Alfred Holzworth. The choir of eighty voices, directed by Mr. Talmage J. Bittikofer, rendered Gounod's "Sanctus," Mr. Wendell P. Loveless carrying the tenor obligato. Dr. Gray's expository message for the occasion was based on Galatians 5:17-25, "How to Live the Christian Life."

At the close of the service a cafeteria lunch was served to 1,200 guests. A descriptive pictorial album of the Institute was given to each visitor as a souvenir of the occasion. A time of happy greetings and fellowship followed and a number remained for the seven o'clock Old-Songs Hour, directed by Mr. Loveless for WMBI, 288.3 meters.

EVENING STUDENT HONORED

Warner Moyer, a graduate of the Evening School in the class of August, 1926, was recently appointed by the Evangelical Conference of Ohio to the pastorate of the church at Kelley's Island, O.

Miss Harriet M. Strong, former Assistant Superintendent of Women, is director of the Farmington Lodge, Farmington, Conn., a rest home for wage-

earning women and girls. Miss Strong was in attendance at the Boston Bible conference conducted by the Institute in October.

RESIGNATION OF MR. GUILLE

George E. Guille, who for nearly fifteen years has been associated with the Extension Department of the Institute as a Bible teacher in the field, tendered his resignation, to take effect on October 1, 1926.



Rev. Geo. E. Guille

In his resignation Mr. Guille said, "In taking this step I desire to express to the Executive Committee and to the entire Institute family my deep appreciation of the uniformly kind and generous treatment that has been accorded me. The severing of these ties shall not in the least diminish my loyalty to the Institute nor my zeal for its welfare, and I shall in every place be as alert as ever to make friends for it. I do not find it easy to

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break the ties which have been so pleasant, but I am restful in the decision to which God has led me."

Acknowledging receipt of Mr. Guille's resignation, Dr. Gray, President of the Institute, wrote, "It is deeply gratifying to have you express yourself toward the Institute as you do, for in these years you have had every opportunity to know it within and without. In reciprocating your Christian affection and regard, let me say that I speak not only for myself but the Executive Committee of our Board of Trustees, to whom your resignation has been presented."

STUDENTS OF OTHER DAYS

Chester W. Baer '24, who is pastor of the Baptist church at Spencer, S. Dak., was ordained to the ministry Oct. 6, during the Baptist South Dakota State Convention which met at Huron.

O. G. Lewis '26, recently accepted the pastorate of the First United Brethren Church at Huntington, Ind. He will also serve the Brethren church at Mexico, Ind.

Henry O. Olney '26, resigned the pastorate of the First Scandinavian Evangelical Church, Winnetka, Ill., to accept a call to the People's Church of Christ, New Britain, Conn.

Boris G. Alexander '25, now studying at Shurtleff College, Alton, Ill., was ordained to the Baptist ministry September 22, at the Ravenswood Baptist Church, Chicago. Rev. Cossum, pastor of the church, welcomed him to the ministry, and Dr. F. B. Meyer, pastor emeritus, Christ Church, Westminster, England, offered the ordination prayer, and gave the charge to Mr. Alexander.

George P. '22, and Mrs. Almore (Virginia Thompson '22), are located at Riga, Latvia, Russia, where they are doing missionary work. She writes: "The people are hungry for the Word of God, and willing to receive Christ as their Saviour. We have not yet been able to establish a mission, but before many months we hope to have an independent station here, as well as work in the surrounding villages."

R. G. Heddon '05, reports that he has left the pastorate of the First Congregational Church, Tomahawk, Wis., to minister to a church at Edgerton, Wis.

Esther Pauline Johnson '20, and Evelyn E. Erickson '17 (Evening School), recently sailed for Arequipa, Peru, under the Evangelical Union of South America. They will work together—Miss Johnson nursing, and Miss Erickson teaching.

Leonard S. Hegnauer '20, is pastor of the Third Reformed Church, Chicago. He was ably assisted in recent evangelistic services by Eddie McLaughlin '23, Scotch baritone. A visitor to one meeting says: "It was refreshing to hear the gospel so plainly and so spiritually 'put.' Though there was no immediately visible response, I cannot but believe that God will bless the service to some soul in the days to come."

Frances LeMaire '24, sailed recently for Brazil, S. A., going first to Santos. She will later be associated in the work

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Rev. Dr. E. E. Helms, Los Angeles, Calif., writes us as follows: To those who want the Communion 100 per cent right, I recommend the Le Page. I have had them in three large Churches, Central, Wilkes-Barre, Pa.; Calvary, Philadelphia, and now First Church, Los Angeles. The world is full of Individual Communion Cup devices, but to my mind there is only one. "The Le Page." Le PAGE INDIVIDUAL COMMUNION CUP CO. 2382 Dundas St. W. TORONTO, CANADA

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of the church at Gamelleira under the Evangelical Union of South America. The people in this church are poor, but respond readily to the truth.

Elmer W. Blew '05, who is in the employ of the American Multigraph Sales Company, has been promoted to the position of division manager, with headquarters at Spokane, Wash.

John B. Johnson '14, is pastor of the Methodist church at Flora, Ind. Mr. and Mrs. Johnson are happy in their new field, and would be glad to greet any of their friends who are in the neighborhood.

Eugene K. and Mrs. Friedman '26 recently sailed for Riga, Latvia, under the Russian Missionary Society.

S. Catherine Duff '19, has resumed her work at Kadiri, India, after several months of enforced rest. She writes that many of the Hindus and Mohammedans seem interested and while they do not make an open confession, assert that the missionaries are right in their beliefs.

E. S. Woodring '96, has been elected a bishop of the United Evangelical Church.

Frieda Stettler '20, has accepted a position as missionary and Sunday-school worker at the People's Tabernacle, New York City. Miss Stettler asks our prayers as she enters upon her new work.

J. H. Neal '26, is associated in the work of the Union Mission, Norfolk, Va. He is very busy in his work, teaching and preaching. Norfolk is a great shipping center and the work is chiefly among seamen. The mission with all its activities, has one purpose, and that is to win men and women to Jesus Christ.

Grover M. King '15, at the annual meeting of the Milwaukee Baptist Union, presented a splendid report of the work accomplished by the Christian Center, Milwaukee, Wis. Twenty-two nationalities are represented in the Center, whose work is carried on by three paid assistants, and volunteers from Milwaukee churches.

Clarence Gow and Mrs. Gow (Louise M. Finn '22), are stationed at Savannah, Ga., under the Volunteers of America. They have charge of a home for destitute women and children. A community Bible class for young people has been organized, and the work is progressing.

Mary Epp '23, is happy in her work at LaPaz, Bolivia, where she is engaged in teaching and nursing.

John F. Norman '23, Winamac, Ind., writes that the spiritual training and practical work which he received at the Institute, was the most blessed and helpful of his entire scholastic career.

Harvey C. Petersen '21, has resigned as a missionary of the American Sunday School Union, and accepted a call to the pastorate of the First Baptist Church, Goldfield, Ia.

P. E. Mundy '18, accepted a call to the pastorate of the Crescent Heights Baptist Church, Calgary, Alta., and began his work Nov. 14.

David M. Conn '95, is now pastor of the Presbyterian church at Sparta, Ill.

D. F. Berghthold '01, who has been engaged in evangelistic and boarding school work for many years in Deccan, India, writes of the growth of the Bible

school which was organized about four years ago. He asks our prayers that many of the students will hear the call and enter the wide, waiting fields about them.

Ruth Hazelton '25, is a member of the junior class at Taylor University, Upland, Ind.

A. Armenia Thompson '20, has returned to Pangasinan, P. I., where she is engaged in teaching. Mina Pletcher '19, is associated with her in this work. Their need is for more prayer, money, and consecrated workers. Annie S. Dran '13, who is teaching in the Shanghai College, Shanghai, recently visited them at the Islands.

Milton G. Nelson '19, writes that he and Mrs. Nelson have traveled through England, Holland, Belgium, France, and Germany this summer. They are now located at Upsala, Sweden, where they expect to remain for the next three months to study Swedish history and literature.

Anna Rodgers '24, who has been appointed for missionary service under the Central American Mission is in the nurses' training school of the West Philadelphia Hospital for Women, while waiting to be sent to the field. She will be stationed with Herbert R. '17 and Mrs. Peaslee at Tegucigalpa, Honduras. Miss Rodgers asks our remembrance in prayer, that all needs incidental to her departure may soon be met. She sends greetings to her friends and says: "My heart is often in that dear old school, and I shall always praise God for allowing me to spend three blessed years there."

MARRIED

Clarence Edward Gow, and Louise Marguerite Finn '22, June 26, 1926, Scranton, Pa.

DIED

An item in a recent issue of the *British Weekly*, London, tells of the death, July 27, of Alexander D. Butler '06, superintendent of Whitfield's Central Mission. "Mr. Butler's greatest work was done at Queen's Park, Harrow Road, where he ministered to one of the largest congregations in London. His success attracted the attention of the leaders of the denomination and a year ago he was called to its Central Mission at Whitfield's. His magnetic personality and eloquence quickly brought a vast audience, and his unswerving witness to the centrality of Jesus Christ will ever be remembered." Mr. Butler believed that there was "no final solution of any social problem without the devotion of the individual to Jesus Christ."

A communication from the Board of Foreign Missions of the Presbyterian Church, New York City, announces the death early in October of John H. Bradford '16, in West Africa. For ten years Mr. Bradford has been manager of the Halsey Memorial Press operated by the mission at Elat, Cameroun district. This press, regarded as one of the most influential on the foreign field, prints

periodicals, portions of the Bible and other literature in seven African languages. Mr. Bradford is survived by his wife and three daughters.

Rev. Ollie E. Liggett '10, who died recently was a faithful missionary of the American Sunday School Union, whose work in Ohio among children was much blessed. Almost the last word we had from him was a request for prayer that God might use him in a still greater way, and a testimony to his hope in the coming of the Lord.

MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago.

The following contributions have been received from October 1 to 30, 1926, inclusive:

General Missions Book Fund: 2 Contributions, \$75.00; **Hospital Book Fund:** 552 Contributions, \$2,196.14; **India Book Fund:** 44 Contributions, \$198.00; **Latin-American Book Fund:** 3 Contributions, \$157.00; **Lumber Camp Book Fund:** 3 Contributions, \$7.00; **Miners' Book Fund:** 1 Contribution, \$1.00; **Mountain Book Fund:** 9 Contributions, \$97.00; **Pioneer Book Fund:** 18 Contributions, \$168.84; **Prison Book Fund:** 272 Contributions, \$1,657.04; **Seamen's Book Fund:** 2 Contributions, \$26.00; **Free Tract Fund:** 2 Contributions, \$0.70.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named from October 1 to 31, 1926, inclusive:

Africa Book Fund: To 5 points in Africa: 22 Colportage Library books, 25 Evangel Booklets, 1 Emphasized Gospel, 11 Pocket Treasuries.

Alaska Book Fund: To 1 point in Alaska: 50 Colportage Library books, 54 Evangel Booklets, 50 Pocket Treasuries.

General Mission Fields Book Fund: To 23 points in 3 foreign countries: 286 Colportage Library books, 226 Evangel Booklets, 1 Emphasized Gospel, 41 Pocket Treasuries.

Hospital Book Fund: To 102 points in 33 states: 4225 Colportage Library books, 4510 Evangel Booklets, 1044 Emphasized Gospels, 4903 Pocket Treasuries, 2885 tracts.

India Book Fund: To 13 points in India: 3330 Colportage Library books, 4013 Evangel Booklets, 400 tracts.

Latin-America Book Fund: To 5 points in 5 Spanish-speaking countries, and 2 points in U. S.: 316 "The Way to God" and "All of Grace" in Spanish.

Lumber Camp Book Fund: To 1 point in U. S., and 1 point in Canada: 148 Colportage Library books, 92 Evangel Booklets, 50 Pocket Treasuries.

Mountain Book Fund: To 78 points in 8 states: 1724 Colportage Library books, 1612 Evangel Booklets, 126 Emphasized Gospels, 1978 Pocket Treasuries, 41 Testaments, 150 tracts.

Pioneer Book Fund: To 24 points in 13 states, 1 point in Canada and 1 point in Labrador: 947 Colportage Library books, 1352 Evangel Booklets, 770 Pocket Treasuries, 125 tracts.

Prison Book Fund: To 62 points in 31 states: 2659 Colportage Library books, 2618 Evangel Booklets, 1212 Emphasized Gospels, 3710 Pocket Treasuries, 106 tracts.

Seamen's Book Fund: To 2 points in 2 states: 106 Colportage Library books, 95 Evangel Booklets, 50 Pocket Treasuries.

The total amount of literature sent on the above Book Funds during October is as follows: To 271 points in 38 states, 46 points in 10 foreign countries, 1 point in Alaska, 2 points in Canada, and 1 point in Labrador: 13,813 Colportage Library books, 14,597 Evangel Booklets, 2384 Emphasized Gospels, 11,563 Pocket Treasuries, 41 Testaments, 3,666 tracts.

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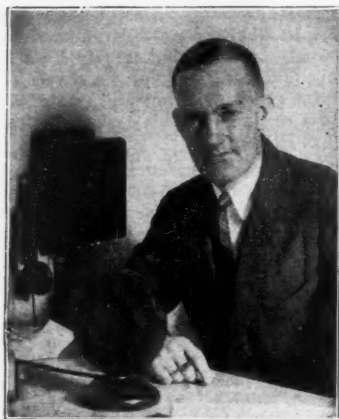
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Radio Items

THE PROGRAM DIRECTOR AND ANNOUNCER

Mr. Wendell P. Loveless, who has been



Mr. Wendell P. Loveless

associated with the work of the Institute in the Extension Department, has been chosen as Program Director and Chief Announcer of the Radio Department. Mr. Loveless' duties besides acting as announcer during the programs, are to discover and develop musical talent in the student body of the Day and Evening Schools, organize ensembles of instruments and voices, and plan and prepare special programs of interest and inspirational value. Mr. Loveless takes an active part in many of the programs himself as tenor soloist and piano accompanist, as well as playing frequently on the Auditorium grand organ.

THE CHIEF OPERATOR

One of the most important members of the radio staff and possibly the least known to our radio audience, is Mr. L. H. Greer. Mr. Greer is chief operator and as such performs the very necessary and important function of operating the mechanical end of the broadcasting

equipment. He comes to us from the All American Radio Corporation, a large Chicago manufacturing plant and broad-



Mr. L. H. Greer

casting station, where he served as an operator of station WENR. He has also had experience with the United States government as radio operator on some expeditionary work. Because of Mr.

The Radio Schedule for month of December, 1926 RADIO STATION W-M-B-I—288.3 METERS

Radio Station W-M-B-I will be on the air each week at the following hours. Please note change from last month.

SUNDAY:	MONDAY:	EVERY WEEK DAY
3:30-5:00 P. M.	7:00-7:40 A. M.	7:00-7:40 A. M.
7:00-9:00 P. M.	10:30-11:30 A. M.	12:30-1:30 P. M.
TUESDAY, FRIDAY & SATURDAY	WEDNESDAY	THURSDAY
10:30-11:30 A. M.	10:00-11:30 A. M.	10:30-11:30 A. M.
8:00-9:00 P. M.	8:00-9:00 P. M.	7:00-9:00 P. M.

EVERY WEEK DAY:

7:00-7:40 A. M. Morning Family Worship conducted by the Family Altar League, under the auspices of the Moody Bible Institute every day except Sunday. Mr. John L. Meredith of the Family Altar League will be in charge. The following will take part: November 29-December 4, Miss Edith I. Eminger; December 6-11, Mr. Wendell P. Loveless; December 13-18, Rev. Franklin T. Conner; December 20-25, Rev. Franklin T. Conner; December 27-January 1, Rev. Alfred S. Nickless.

Following the Morning Worship service is a 10-minute talk devoted to the "EARLY BIRD CLUB."

12:30-1:30, a noon hour of organ music on the institute auditorium organ together with a short Scripture reading.

RADIO SCHOOL OF THE BIBLE: Classes in this school will be broadcast each week according to the following schedule; examinations will be given at the proper time by mail, and a special certificate of credit will be granted by the Correspondence School of the Institute.

Every Tuesday evening—8:00-9:00. Rev. James M. Gray, D.D. President of the Institute, will give a course on "Mountain Peaks of Prophecy."

Every Wednesday evening—8:00-9:00. Rev. John C. Page, teacher of Bible Doctrine, will give a course entitled, "The Doctrines of the Bible."

All those desiring to enroll in these courses may do so upon payment of the enrolment fee of \$1.00. To all enrolled members outlines of the course will be sent together with examinations at the proper time.

Dr. Gray's Hour of Bible Exposition: Dr. Gray is planning to continue his regular Sunday afternoon, 3:30-5:00, Bible Exposition periods throughout December. This service is broadcast as a public service from the Institute auditorium, corner of La Salle Street and Chicago Avenue.

Sunday, 7:00-9:00 P. M.: This will continue as a request hour of music, together with the children's bedtime Bible story by Miss Edna Gray Johnson, and the weekly meeting of the K. Y. B. Club.

Tuesday, 10:00-11:30 A. M., will be a special program for shut-ins. Requests for hymns, prayer or favorite Bible verses will be gladly received at this hour.

Thursday evening has been lengthened to two hours, 7:00-9:00 P. M., to accommodate special programs and features. Mrs. Iris Ikeler McCord will continue her series of studies at 10:30 A. M. each Friday, and the International Sunday-school lesson will be broadcast each Friday evening at 8:00 by Dr. Fitzwater.

Special programs are being arranged for Christmas week.

Our friends can greatly assist the progress of the Radio department by constructive suggestions as to programs and any special features which they would like to see broadcast from this station.

We always welcome letters from our listeners concerning hours which have been especially helpful to them.

It is our earnest prayer and desire to make this station the medium of a nation-wide spiritual blessing.

Radio Dept. The Moody Bible Institute 153 Institute Place, Chicago, Ill.

Phone, during broadcasting hours—Diversey 3420, other hours Diversey 1570.

Greer's thorough training and wide experience in this field, combined with his interest in spiritual things, he has already demonstrated his value to the department.

NOON MUSICALES

A most interesting and helpful hour has been added to our schedule of broadcasting. This hour is from 12:30 to 1:30 each week-day noon. It will be devoted to a period of music from the Auditorium grand organ, a daily Bible reading, and vocal and instrumental solos. This will prove a helpful program, for many of the beautiful old hymns will be played as well as some heavier numbers so dear to lovers of pipe organ music.

Every Thursday evening, broadcasting will begin at 7:00 instead of 8:00 o'clock, giving an extra hour's program, which will enable special features to be introduced on this particular evening.

REQUEST PROGRAM FOR SHUT-INS

The special request program for Shut-ins each Wednesday morning from 10:00 to 11:30 is proving a great blessing. All shut-ins who are members of our radio family are urged to take part by sending requests for favorite songs, poems or Scripture verses.

CHRISTMAS MUSIC

Special Christmas programs will combine choruses of children's voices, Christmas carols and other appropriate musical numbers.

MESSAGES OF APPRECIATION

It has been gratifying to receive messages from friends in many different parts of the country who have been listening in to the radio programs from station WMBI. It is encouraging that WMBI is not only reaching to a great distance but is being used of the Lord in a definite way.

Reports have been received of those who have accepted Christ because of hearing a radio message from this station. There have been instances of dedication of lives to Christian service as a result of these programs, and just recently a letter conveyed the news that an entire family has been reunited after years of separation because the father heard a song over WMBI which reached his heart and convicted him of his sin and neglect. For all of these we give thanks.

Our listeners are again reminded of the valuable assistance they render in letting us know that they are listening to the programs, and of any definite results that can be traced to these programs.

MOODY BIBLE INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE, THE INSTITUTE TIE, Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.
CLARENCE H. BENSON, Associate Editor.
ERNEST D. CHRISTIE, Publication Manager.

Subscription price either in the United States or to any foreign country, \$2.00 a year. Single copy, 20 cents. Remittance should be sent by bank draft, postal or express money order, payable to Moody Bible Institute Monthly. Personal checks must be accompanied with 5 cents additional for exchange.

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Moody Bible Institute Monthly

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